

30¢

# THE OTHER WOMAN



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WOMEN'S DAY  
MARCH 8th

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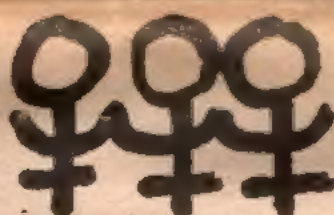
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★★★★★

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## EDITORIAL

We do not support the male-decreed International Women's Year. Across Canada, women are protesting govt. plans for I.W.Y. since they have not been consulted nor represented. Middle-class women's groups are, as usual, privileged by fund allotments which discount other women's groups which come from either other ethnic or class backgrounds. Women are not getting funding for grassroots organizing and doing work that will directly affect women's lives. The money is "wisely" invested in groups that are guaranteed not to bring about social change or action.

Professional women architects at UBC are requesting funding for an elaborate women's pavilion which will benefit very few and cause very little significant change in women's condition. Why do academics sell out; why don't these women put their time and energy into providing low cost housing for working women and/or day care centres? We think this is a monument symbolizing professional women's lack of political perspective.

A group of prominent Toronto women artists, writers and entertainers has asked the federal government for \$150,000 to stage a festival promoting women and the arts this year. The idea of promoting art is fine; the idea of elitism in art is not. This festival appears to be organized by "prominent" women artists for prominent artists, and may tend to make less well-known artists feel alienated. Even the choice of location for meetings is discriminatory. News of this only reached us via the established media in Toronto and not through the existing feminist communication network.

In the Yukon, women have drawn up resolutions which protest being ignored. See below:

"(Be It Resolved) That we are opposed to the allocation of funds by the International Women's Year Secretariat for regional and national conferences.

And Be It Further Resolved That the monies being allocated for Yukon participation in the western regional conference instead be made directly available to support relevant impoverished women's organizations in the Yukon.

And Be It Further Resolved That a Board of Representatives of Yukon women's groups be established to determine priorities and distribute monies."

Regina City Council has decided to mark International Women's Year by naming streets after prominent women in the community. The number of streets to be so named was not determined. Streets and buttons will not help us. They are a method of cooption; a form of recognition to try to pacify our growing radical demands that cannot be met under capitalism.

The acceptance of the women's movement as a bourgeois movement is being propagated by the govt. to undermine a movement that has been long in existence. Socialism is a long-time enemy of capital-

ism and working-class women who have the greatest potential to initiate social change have been ignored as not being part of the women's movement.

# 3 YEARS

## T.O.W. TALK

Notice the cover. Believe it or not, it relates to the rest of the paper in the following fashion. (1) All our international articles are represented by the world which is the circle in the bottom left hand corner.

(2) The tree growing out of the earth represents the branching out of women around the world.

(3) The young women on the cover represent the celebration of womanhood which is something we can do without any "fucking govt. grants".

There are only 3 major sections on the cover. Numerologists will understand how strong is the number 3 which is associated with communications (Vol. 3, #3, 3rd birthday!). Reliable sources tell us that this is also the number of T.O.W.

Please note we are experimenting with column styles. How do you like it?

An article on printing in the series of "How To's" will be in our next issue as we ran out of space.

The Wages for Housework issue is potentially explosive. We have not had time to collectively discuss it but feel that women in Canada should discuss this. Think what would happen if women everywhere demanded wages for housework/maintenance.

It has been a time for conferences. See Saskatoon Conf. and Lesbian Conf.

T.O.W. feels it important that women question the whole electoral system. This govt. is not representative and the article on "Grassroots Organizing: Political Alternatives" hopes to be a position paper for self-government.

Since this is our 3rd birthday, the centrefold is dedicated to US, our herstory. T.O.W. has evolved through several crises toward several more and, hopefully, this illustrates political changes within us and the women's movement in general over the years.

Help us to celebrate our 3rd birthday by coming to our benefit on Feb. 15th at Bathurst United Church, 8pm (\$1.50). Help us to celebrate our 4th year by working on T.O.W. We need you!

The Bluejay has done it again by ejecting feminists for being too "dykey". Their clothing rules are macho and their thinking is reactionary. Going by appearances is oppressive. "True lesbians are women who love other women - not women who dress like men." A quote from one of the owners.

Reliable sources tell us that

20 new relationships started and 5 broke up as a result of the workshop on Sex and the Single Lesbian followed by the Multiple Relationship workshop at the Lesbian Conference.

# editorial page

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Toronto's YWCA offers a wide variety of courses and programs of interest to women. Presently courses in self-defence, carpentry, Women's Liberation School, and many other events are being featured. An auto mechanics course is being offered (it started Jan. 13 but may still have openings). This course is being held at the GM Dealer's on Yonge and Rosewall. These people have offered facilities and an instructor. The course is \$20.00 for 10 weeks or what you can afford.

IF ANYONE IS OR KNOWS OF AN AUTO MECHANIC WHO WOULD BE INTO TEACHING WOMEN FOR FUTURE COURSES PLEASE GET IN TOUCH.

For more information call:  
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HAPPY BIRTHDAY TO US!





A PRAIRIE FULL MOON IN SASKATOON

Have you ever seen a full moon on the prairie? It's beautiful, so very big, especially when you look at it upside down. We convinced ourselves that the moon, symbol of the female principle, had everything to do with events that happened at the conference.

2

## INTRODUCTION

There was a 2 1/2 day Conference from Dec. 27-29 in Saskatoon for the Women's Press. It coincided (deliberately) with a week-long Canadian University Press (CUP) Conference as well as a meeting of the alternate press. It was anticipated that all these progressive papers meeting together could set an important historical precedent and I believe it did which I will discuss later.

Let me say first of all how fortunate it was that the paper could afford to send someone. It was also fortunate, from a personal point of view, that the paper's representative was me. You see, for some time now, I have had this problem commonly known as "eastern chauvinism" and for someone who considers herself a nationalist that is, to say the least, not good politics. I am glad I went "out west". It was exciting to not only meet the women who I knew only thru their names in various publications but to assess my reactions to the differences in environment once out of the "big-city life" of Toronto. This struggle is commonly known as trying to put theory into practice. I felt the need to know what is happening with women across Canada more than the desire to expound in great detail what is happening in Toronto, the city of great-towers. It was good to get home again, see friends and catch up on news but it was indeed a culture shock to have to readjust to the movement in Toronto.

This trip has been of such personal importance to me that, as I write this, I am still flying high. I have been searching for a metaphor that explains it: No Woman is an Island but, expressed collectively, no city, no region, no country is an Island alone. We are connected under the sea; the sea that brings us one wave also brings us many waves - a tidal wave is what the women's movement is, bringing each island out of its isolation. What happens in Toronto is no more, or less, important than activities in places like Grande Prairie, Alberta. The waves of women surging up from under IS everywhere.

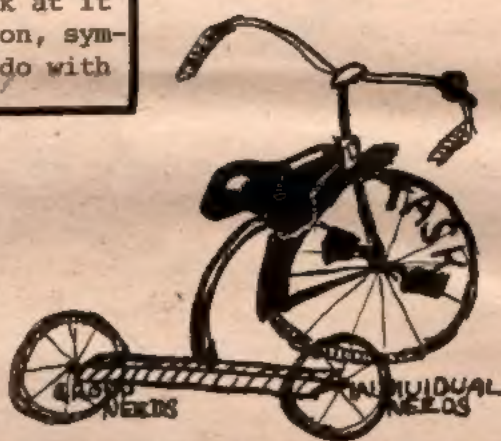
# 1st Canadian

satisfaction expressed by most groups in B.C. about the way I.W.Y. was being handled by the Government. They were told by Government officials that they were the only province complaining about it and the women had no way of proving otherwise.

An exchange network for information, features, and news stories would make our publications more immediate, relevant and motivating to our readers. We could gain support and strength from learning how our sisters' struggles are progressing across the country. It's so important not to feel alone or isolated in the work we are doing. We are part of a movement. The sharing of all of our knowledge, experience, information and contacts can only help strengthen the women's movement in Canada.

These were some of the things we talked about re a news service. The very act of women finally coming together about this was her-story in the making, but it cannot remain as such. It must become fact and as soon as possible. For far too long T.O.W. has been operating in a vacuum, so much so that we begin to sound like a broken record when we ask of others: give us feedback. Probably one reason that makes it hard for members to keep working on the paper is that there is nothing to hold onto, no vision; meeting twice a week, putting out a paper every two months and starting all over again - for what? My problem, now, is how to adequately describe to women in Toronto the enthusiasm and high energy experienced at the conference and that there are no limits to the goals to which the women's movement can aspire, given the right direction.

One must admit that there was some tension during the Saturday sessions due to pressure to meet with the other two groups. The general feeling was that we had so little time in which to talk among ourselves with the other prevailing pressure among us of leaving the conference with something concrete to show for all our talk. There was a proposal presented by some women in talking about a news service that we affiliate with CUP as they have facilities available to us in their Ottawa National Office; i.e., telex, office space. While, as I mention below, we cannot afford to be extreme separatists, we must also see where an independent women's movement has come from and how, many times, we chose not to take "the easy way out" but to determine our own strength as women. I can see a coalition and contact with male groups only after we have an effective, strong, network of our own which, ultimately, will gain us more respect among progressive movements.



A NEWS SERVICE is the present TASK which will meet the INDIVIDUAL woman's needs by the input and co-operation of every GROUP. This is a support group which will serve all Canadian women.

(The individual members of this newspaper collective/group came together around a specific task/function. Thru STRUGGLE, we also see it as performing a support group function wherein we not only develop politically as a collective but try to allow room to develop our own potential and meet our personal needs in honest, non-manipulative ways. Where is our commitment without a feeling of personal involvement and solidarity?)

## WHY A NEWS SERVICE?

None of us know how the women's movement in Canada is progressing in the different provinces. What news we have received sifts thru an unreliable grapevine or newsletters mailed weeks or months after publication, and then often efficiently lost to the bulletin board or Newsletter file by the person who opens the mail that day. News is out of date or sporadic at best.

**Otto Lang  
is two  
four-letter  
words**

Federal Justice Minister Otto Lang's recent blocking of funds to women's centres pending investigation into their abortion counselling services, and the resulting implications is just one example of an issue important to women not being covered well by the established press. News like this should be reaching women across the country. A prime example of the lack of (and need for) communication was the dis-



# Q's Press Conference...

## ON WORKING WITH MEN

I am of two minds whether I missed something by not having the opportunity to work politically with men before becoming involved in the women's movement. In the last year, my "line on men" has undergone a gradual but considerable change. All my thots on the matter seem to have come together over this particular weekend. It is all too easy to isolate oneself in the women's movement. At an early stage in my development, all men were the "enemy" in one way or another then came the conclusion, in theory only, that there are progressive men in the left worth relating to and that it is the patriarchy, the male principle, that should be the real focus of our anger.

So I found this conference to be a practical, learning experience in that all is not lost for men; that they can struggle and change; and that I can work with those men who are willing to go thru that change on their own initiative. The Women's Press people present had come to meet each other and discuss common interests but the inevitable mixing with the other two groups did occur which, I am sure, was of benefit to all. There was general feeling among the women that the men were being very careful and, tho there were comparatively few of us present, the men could now see that the women's movement in their respective cities across Canada has a good deal more strength behind it than they had realized.

What this leads up to is the need for ALL alternate papers in Canada to see the necessity for future alliances. However one looks at it, the women's movement cannot afford to cut itself off from interacting with male-dominated groups. On the other hand, the same can be said for the left papers. Things are happening all over the world: right-wing regimes, revolutions. We cannot fail to see that we are a part of this world perspective and present "democratic" conditions in Canada will not continue forever. The women's movement is part of the Left and must at some point unite with the Male Left on an independent basis. I finally convinced myself by the end of the conference that what I had experienced was a necessary first step in making that contact. I cannot emphasize enough that there will come a time when we will be almost forced to be part of a united front to assist in our own survival. We are not above repression.

## SOME CUP WORKSHOPS

There were 4 CUP Workshops of particular interest to women. You will find information on Women In Sports by Jane Schwindt, a



"BUTTON, WHO'S GOT THE BUTTON?"

The gestetner in the underground offices of the campus paper had been going all weekend. The man there made the mistake of asking if we wanted any buttons made. After a rather chaotic discussion among the seven of us left on Monday afternoon, we came up with a soon-to-be herstorical button - "Founding Mother of FNS", and half a dozen more "political" buttons. This ending to the conference was indeed enjoyable to watch as one woman initiated a "take-over of the button shop" oblivious to the polite waiting line of men behind her.

feminist athlete from Lethbridge and also some discussion on the food industry in the next issue. I want to go into more detail here on the workshops about Publishing and Women In Health Care.

The two resource people for the first workshop on Publishing in Canada were Jim Lorimer from James Lorimer & Co., also a member of the Independent Publishers Association, and Janice Acton from Canadian Women's Educational Press (C.W.E.P.).

The one similarity between these two is their attempt to counteract Amerikan cultural and economic influence. One pertinent question asked of Lorimer was: why should we support Canadian over Amerikan business when a capitalist is a capitalist and we are only supporting a bourgeois nationalism? Does the fact that there is an indigenous Canadian capitalism make it any better than the Amerikan variety? The Other Woman does not support a capitalist Canadian media but the need to cultivate or preserve one that depicts a real people's culture. But where to draw the line, are there any exceptions? I don't believe his company is worker-controlled, but Lorimer did present some good justifications to support Canadian publishing houses that need some thought. For example, he states Canadian publishers are more likely to take risks on less well-known writers than are the Amerikan branch plants

in Canada. Also, one look at Lorimer's fall brochure of books will show us that he does, indeed, try to delve into the Canadian identity with selections on Canadian labour, politics and economics.

C.W.E.P. officially started in early 1972 in an attempt to find an identity for the Canadian women's movement as distinct from the American women's movement which, at that time, had more than a little influence on events here. When they tried to get Women Unite! (the first Canadian anthology) published, no one would touch it. So they formed a collective to learn the necessary skills to publish and distribute it themselves and the first women's press in Canada was born. It evolved into a minor publishing enterprise so that the Govt. no longer considers it as a women's group for funding (as it once did). They are presently under E-LIP (an extension of LIP for small businesses) and will be receiving an Ontario Development Loan. Now that they are distributing to places as far away as England, which demands a good deal of organization, they are having to be careful to keep intact their collective process. Their socialist orientation is important and also important is our continued support in the form of more manuscripts on the Canadian women's movement.

The Women and Health Care workshop was interesting in that it was presented to a joint session of all three conferences. Abortion, birth control, rape and the position of women in psychiatry were all touched upon in an effort to have the left papers deal with them more effectively. Two questions from men irritated some of us just a little: "I notice you didn't mention lesbianism under the mental health." One other man got up on his political platform to say: "In your stand against rape which is certainly necessary of course, you must also deal with the social oppression of the working-class man." Yes, we DO know about class oppression but rape MUST stop!

## "THUNDER WOMEN"

Being in Otto Lang Country, talk naturally turned into funding, both in terms of the individual women's centres and the collective news service. How can we have an effective new service coordinated by any one women's centre either on a centralized, permanent basis or under a decentralized rotation with our existing financial instability? Naturally, those taking part in the news service would subscribe to it. I have a feeling that Newsletter Collectives know all about the inflationary price of paper alone. The more we talked, the more problems needing solu-

Continued → page 10



# sudanese women struggle: the arab inheritance

Carolyn has spent 1 year in the Sudan. She is presently a teacher of women's studies at Rhode Island College. Her special area of interest is anthropology.

The position of the Arab woman, maintained by Islamic societal values of absolute male dominance, is usually considered to be one of the worst in the world in terms of female suppression. But little information concerning contemporary struggles of Arab women is available, and the reality of the modern woman living in Islamic countries is often obscured by the popular myths of polygamy and the harem. In fact, such Western stereotypes are based on romanticized literary accounts of the lives of bourgeois women during the decline of the Ottoman Empire and these are hardly a characteristic group of women.

4 First of all, Islam is not the monolith of values and social structure that it is often considered to be. Islam was overlaid on a variety of cultures. There is much variation between countries like Morocco or Tunisia and Egypt or Sudan, and a place like Pakistan. Enormous political differences separate reactionary countries like Saudi Arabia from places where revolutionary struggles have been fought in the past and continue to be waged, such as Algeria, Dhofar in the Arab Gulf, Palestine, and Eritrea. While Saudi Arabian women are shielded behind veils and in houses from outside influences, Dhofari women to the south fight alongside their male comrades for liberation from reactionary oil-rich sultans who are supported by British imperialist oil interests. While Gaddafi of Libya was calling for a return to the days of the Islamic sacred state, Leila Khaled became world famous for her courageous hijack attempt in the Palestinian effort to obtain an independent secular state. And in Sudan the well-to-do Muslim woman living in Khartoum leads a very different life from the peasant Muslim woman who cultivates the field and carries water long distances for use in the compound.

## CONDITIONS OF WOMEN IN NORTHERN SUDAN

The Democratic Republic of the Sudan is an Afro-Arab state, described in this way because of its mixed population. The northern Arab Sudan became Islamicized about 400 years ago through successive waves of immigrants from Arabia across the Red Sea. These people settled and mixed with indigenous peoples, and the process of spreading Islam (a process that still continues) began. Relative to other parts of the Arab world, this area is quite traditional in religious matters.

The practice of "pharonic" circumcision is widespread and is performed as a kind of insurance that the young girl will not be involved in sexual encounters before marriage. This horribly painful practice is slowly being replaced with clitoridectomy (the removal of only the clitoris).

According to Islam, divorce is the unilateral privilege of the man. He may without good cause verbally divorce a woman in the presence of witnesses while a woman seeking a divorce must go to court and prove extreme negligence, desertion, or adultery (which requires two witnesses!). But women are not reluctant to go to court, and, with recent reforms since the mildly progressive regime has been in power, women are becoming stronger and less shy about bringing their problems into court. In matters of inheritance, women receive half of what a man gets, but the women know the laws of inheritance almost as well as their own children's names, and they make sure that they get all that they are entitled to. In court, the testimony of one man must be matched by that from two women, and the customary blood-wealth payments for the death of an individual allows twice as much to be paid for a man as for a woman.

## THE WOMEN'S MOVEMENT IN SUDAN

The first organized group of women emerged from the

Communist Party. The party was formed in 1946, and in the same year so was the Sudanese Women's League; it was the first party to open its membership to both sexes and to establish the emancipation of women as one of its goals. The Woman's League, like the party at large, began with a group of educated people, but spread throughout northern Sudan to encompass working people and peasants.

Women, generally speaking, are under the absolute authority of men and are not usually involved in decision-making. The degree of complete domination varies by class and from rural to the urban areas. Rural peasant women and lower-class women, because of necessity, are contributors to the economy and are working to help support the family or group. Their range of experience is greater and they are more respected by men because of their contributions; they are relatively more liberated than the middle class, city-dwelling women. Theoretically, however, a man considers it a disgrace for his woman or a female relative to have to work. Ironically, as people move from the rural areas to settle and prosper in the cities, women seem to lose the few liberties they have. In Algeria, it has been shown that women put on the veil as they move into the cities rather than the reverse. The concept of women as property increases as men themselves prosper; poorer men need the help and labor of their women.

It is not socially acceptable for Arab women in the city of Khartoum to be employed, and typical female jobs like domestic housework are positions normally filled by "out" groups of southern Sudanese men and women or Ethiopian women. A woman who is forced to work by economic necessity will find that the community is gossiping about her moral behavior.

cont'd page 8







The new \*  
The original  
\*gossip\* column  
by **SISTER**

**SARAH** *send me your  
news  
and views!*

## BLACK WOMEN

### WOMEN IN "HIGH PLACES"

A government reshuffle in the Central African Republic has brought Africa its first female prime minister.

Elizabeth Domitien, V.P. of the Social Evolution Movement of Black Africa now joins Indira Gandhi and Sirimavo Bandaranaike of Sri Lanka as the world's three female heads of government.

### BLACK WOMEN

Beverly Manley (wife of Jamaican PM) says that Jamaica is to set up a Women's Bureau to deal with problems affecting women and she was critical of the way the Jamaican news media continued to portray women in a subordinate role.

Rosemary Brown, B.C. M.P.P., a native of Jamaica, recently attended the UNESCO Conference on Woman and Human Rights in Jamaica. She took the opportunity to visit relatives including her aunt, Leila Tomlinson, 80, a nationally honoured social worker.

Yvonne Saunders was named Female Athlete of the Year by the Canadian Track and Field Association. She set a world record in the women's indoor 600 yards of 1 minute 18.4 sec. before a crowd of 17,000 at Maple Leaf Gardens.

The National Congress of Black Women held a conference in Montreal last November which was attended by about 500 women.

Carrie Best has been awarded the Order of Canada in recognition of her humanitarian work. Blacks in Canada honoured Ms. Best with a National Black Award in 1973.

A columnist and radio show host, she urged a national association for Blacks and began nation-wide circulation of her newspaper which lasted until 1956. She also researched the history of Blacks in Nova Scotia.

### CONFERENCES

...Trade Union Women are holding a Conference in May at Humber College, Toronto. See our next issue for full report.

...Socialist women from across Canada are holding a Conference in Toronto in late March.

### A FEMINIST COMES UP FROM UNDER!

Jane Alpert was sentenced on Jan. 13 to 27 months for her part in a 1969 plot to bomb banks, offices and government structures (Weatherwomen). Alpert had jumped bail and vanished for 4 1/2 years after pleading guilty to conspiracy in 1970. She reappeared last November renouncing her days as a "militant" (quotes mine) and saying she had become a feminist. At the time of her arrest, she had been charged with taking part in 7 bombings.

### FIRST MOTHER OF THE YEAR

Lavina Waditika is a member of the Sioux-Whapton Indian Band, near Prince Albert, Sask. She is also unmarried. A relative says she may have been the victim of discrimination in the announcement of the first arrival of the New Year.

### SOUTH WEST AFRICA PEOPLE'S ORGANIZATION

Among the people forced to flee the country since June have been many women who have forced their own way into the struggle despite prevailing traditional attitudes towards their role in society. Many women serve as branch leaders and a SWAPO Women's Council was formed.

## A COMMENTARY

In November, I saw a TCLPAC (Toronto Committee for the Liberation of Portugal's Colonies) film about a black maid in a Paris household. It was disturbing and gave me a lot to think about. She spoke no French, neither could she read nor write. But, worst of all, she had no friends in France and no time, either, to make any. She was denied any social outlet and was exploited by her racist employers. The ending was tragic indeed. She quit, determined not to put up with such treatment any longer and would not even accept her wages from the man. She could not take the money, however, because there was no way out for her but suicide, as we saw in the last scene.

Afterwards, in an appeal to the audience to oppose the deportation of Haitians from Montreal, we were reminded that the above example is not unique, that there is racism in Canada. Yes, it can happen here. Cited were several examples of the black community in Montreal where domestics had "mysteriously" died.

How many of us are aware of Canada's "domestic policy"? West Indian women go to not only Montreal but Toronto as well to work for absurdly low wages as maids. What are their real conditions? The women's movement has yet to tackle this problem. Why?

...A 6 Canadian woman film crew left sometime in January to make a film on Cuban Women.

...Anybody out there know Spanish? There is now a feminist magazine from Buenos Aires, Argentina. Address is: PERSONA, Corrientes 848, Piso 8, Oficina 801, Buenos Aires, Argentina.

...In Vitoria, Brazil, more than 1,200 women from 11 to 17 were found working as prostitutes in a two-month series of raids early in 1974.

...Last November, 20 South Korean women demonstrated in front of the U.S. Embassy in Seoul. They were demanding the release of their husbands and sons imprisoned for political reasons by the Chung Kee Park regime which does not hesitate to use torture.

### ABORTION CLINIC RAID

Jan. 11 six people were arrested, including a doctor, and were seeking the arrest of 8 women after a raid on an illegal abortion clinic in Florence, Italy. The clinic had been operating for about 2 months and gave women safe, hygienic abortions for \$168, one of the lowest prices in Europe.

Doctors convicted of performing an abortion can be sentenced to a maximum of 5 years in jail. An estimated 1.5 to 3 million illegal abortions are performed each year in Italy. The Vatican recently reiterated its total opposition to any deliberate termination of pregnancies and the nation's political leaders appear reluctant to take up the issue in the present sensitive political and social climate.

### ABORTION BILL PASSED

On Nov. 27th, the French National Assembly approved a government bill under certain conditions making abortions legal. The measure, which had split the French and their representatives along moral as well as political lines, was approved by 284 votes. A majority of 246 was required.

### SEXISM IN HIGH PLACES

...In November, the 22 year-old unmarried mother, Helen Morgan of England, resigned her title as "Miss World" due to subsequent publicity over her status.

...Andrea Lyon, Jamaica's representative at the recent Miss World contest in England, had complained about mistreatment by the press and discrimination in the judging. She said, as well, that "beauties" (quotes mine) from Asia were also unfairly treated. Authorities say 'they will look into it'.

### HOW'S THIS FOR EQUALITY?

...Vulgar, profane or indecent language uttered in a loud, boisterous manner before women and children no longer constitutes a breach of the peace in California. The provision was removed in an amendment of a state law which has been on the books since 1875.



# WAGES FOR HOUSE

*How was the Wages for Housework perspective introduced in Canada?*

A small group of women met in Italy in 1971 and formed the International Feminist Collective and from there have come most of the initiatives in spreading wages for housework internationally. Two of its members, Selma James, of England, and Mariarosa Dalla Costa, of Italy, made a tour in Canada and the US in 1973. The Montreal Feminist Symposium was the culmination point for the entire tour. 800 women heard the initial address which Selma gave on the opening night of the conference, and on the final day a resolution was passed unanimously demanding wages for housework from the State! Since that time a number of us have spread the perspective through literature distribution, public speaking, circulation of video tapes, and involvement with women's struggles. Last October the first attempt was made to gather together women who were committed to developing this political perspective; we had a conference in NY attended by 50 women from 6 countries and set up an informal network. We are now planning another conference for the end of February in Montreal when we hope to issue a political statement which defines our basis for working together. It is open to all women who share this political perspective. There has been a tremendous response in Canada so far and we think wages for housework will have a growing impact both in the feminist movement and outside it.

*How was your collective formed?*

Until about 6 months ago we were part of a mixed political group. We made a political split from the men and established a wages for housework collective. Before that, we were sympathetic to this perspective but there was a lot of confusion in our minds about what that meant organizationally in terms of autonomy from the men and what it meant in terms of organizing with women. So we felt it was really essential to make a break from the men in order to get any political clarity for ourselves, and since then there has been no holding us back! Our present focus, as a collective, is to build the wages for housework perspective through contact with women's struggles, preparing and distributing materials, and public speaking. At the moment, we are working with 2 other groups in Montreal and NY collecting and editing all the wages for housework materials in English and issuing a "Women In Struggle" series and a "Wages for Housework Notebook" series. Afterwards, we plan to translate things from Italian and, hopefully, from other parts of the world as the network becomes larger and more cohesive. We are also planning a public meeting here in Toronto on Friday, Jan. 31, 7.30 at Bathurst St. United Church. We are not in-

terested in sectarian debate with the Left or others who disagree; we want to meet women who are organizing themselves and who, by discussing wages for housework, will be better able to do so.

*Have you done any organizing with women's issues and how do you see your role as a feminist collective?*

Some of us have been working with the Mother Led Union which grew out of a welfare women's conference last June which demanded, in resolution form, "A guaranteed adequate annual income for individuals, whether working or not, married or not, on welfare or not..." Within this framework, we are organizing in the MLU to mobilize women on benefits to demand parity with foster parents removal of all ceilings on earnings from a second job outside the home, and 24 hour community daycare for both women working outside the home and full-time housewives. These women are planning to go on strike to support their demands and are also organizing around neighbourhood issues in various "locals". We see these as wages for housework demands because they are saying that women, regardless of their specific condition, need more money, more time, and less work. Which is another way of saying more control over our lives. We are working with the MLU because we believe that when one group of women makes a struggle it means more power for the rest of us, so that there is a material link between the interests of women on benefits and our own. It is the framework of more money for women and the recognition of the vast amounts of unwaged labour that we all perform for the State that allows us to identify the interests of all women in struggle with those of the mothers on benefits, and as a result support the particular struggle they are making. We feel, also, that the kind of coverage that TOW has given the MLU is a concrete source of power for those women. The feminist movement, in fact, by its very existence, is a tremendous power to all women making a struggle, whatever their particular circumstances, nationality, etc. We see our role and that of the feminist media as supporting the struggles of women everywhere not only by spreading information and "reporting", but by putting them within a political framework that makes the material connections visible. We can't really build our power as women any other way.

*Could you explain the perspective of wages for housework and how it is different from other feminist positions?*

We start with the fact that in capitalist society there is a whole division of labour along sexual lines. Women have to do the social chunk of labour that involves reproducing the labour force. It is clearest in the case of the working class housewife but includes

the rest of us too; she is the proto-type that defines us all. Those of us in more "middle-class" situations (because of birth, family background, job classification, educational level, etc) are still tied, in a fundamental way, to the sexual division of labour. For years now the feminist media has exposed the way women in all situations have to cater to other people; secretaries cater to bosses, nurses to sick people and the hospital hierarchy, wives to husbands, daughters to fathers and brothers, etc. Our role as women consists of oiling the machinery of capitalist society to keep it running as smoothly as possible, to act as shock absorbers and to service the needs of others both physically and emotionally. And we don't just do it as unwaged workers in the home; we do it also in waged work (for no extra money, of course) and that puts us all, as women, in a proletarian situation. It is not so much saying that all women are working class but, rather, that the capitalist division of labour presses many more women into service than just the full-time housewife. Wages for housework as a political perspective helps us to see that to be a woman means to perform unwaged work as part and parcel of the functioning of this society.

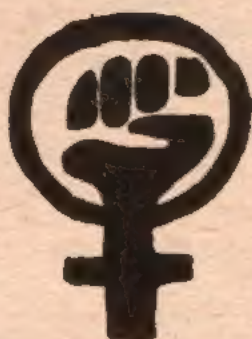
We see wages for housework as being in the interest of the mass of women. The few women who have been able to "make it" by working for the State rather than against it are the ones who have to make a choice between the power that capital offers them and the power which comes from joining with women who are making a struggle. Our perspective is for all women who identify with the mass of women and see their power in relation to the struggles that have been made by women everywhere and not for those who are busy trying to maximize their own power at the expense of rest. We agree that feminism does not deal in exceptions but in averages (refer to "Open Letter To Successful Women" in last issue of TOW). That is very important because any power that any of us has comes from the struggles of the mass of women, not from the privileges capital has bestowed on a few. The women who are making it and cannot see how their position is the result of all our struggles are busy building their own power and trying to take the feminist movement in the direction of further integration into capitalist planning. We want to go in precisely the opposite direction - towards a stronger attack on capital's plans to use us and "rationalize" us, because accepting their plans for us always means accepting an extension of their exploitative control over our lives.

*Do you disagree with women getting jobs outside the home?*

We say that women's work is so



# WORK \$£



pervasive in this society that all women - except the very rich - are housewives and therefore workers. Our liberation begins with the recognition of that fact. It is the key to our (class) identity as women. We can see that in the civil service now they have male typists, but these men would never be asked to make coffee or be expected to do tension management in the office which female typists do all the time as a matter of course. No man is expected to add an attractive element in the corner or put up with sexual advances as a requirement for the job. We feel they can expect it of us because it is an extension of the unwaged work we do in the home. It shows the extent to which we are all housewives regardless of whether we are full-time mothers and wives. Which is why we disagree with those who say that women must get jobs outside the home in order to struggle for liberation. As if we could just stop doing the housework - in fact, we end up doing two jobs instead of one. It is true that sometimes those of us who work outside the home have enough power to demand that the man we live with share the housework etc. but these "liberated" relationships are often a kind of self-delusion. Doing dishes, laundry, shopping, etc. you might be able to divide that equally but there is no calculating the responsibility women always assume, the sexual and emotional support we are trained to give as a reflex, the many ways we are constantly forced to pick up the slack, etc. There is never any end to our work because it encompasses our entire role as women - and that is not a quantifiable thing.

*What is your alternative?*

The first step is to demand wages for housework so that women's work is recognized as work. This is a fundamental prerequisite to any redistribution of housework and ultimately to abolishing the whole capitalist sexual division of labour. It is also the beginning of our struggle to refuse further exploitation outside the home in a second job. And when we demand wages for housework we are not saying we want to spend all our time doing housework. Quite the reverse! We want the money so we can have the power to refuse it! If you don't have money in this society

you are powerless, you can't make any choices. Which means you can't leave your husband, or you're forced to take another job. Some of us have unwanted children because abortions, if you can get one, cost money. Some of us are forced to have abortions because the children we want we have no money to feed. Wages for housework would mean choices. It would mean the power to tell your husband to fuck off and do what you want for a change, the power to refuse work in a sweatshop or for office overload, the power to think of yourself instead of bowing to others all the time. With the demand for wages for housework we already begin to build our power to refuse the entire female role that capital saddles us with. We think this demand is the logical culmination of all the propaganda the feminist movement has made about women. It is time to move beyond descriptions and denunciations of women's role and organize to end our first exploitation as unwaged workers in the home. This will begin to build our power to destroy the whole female role and the society to which it is so essential.

*Why is the demand of wages for housework directed to the State?*

We say that wages for housework must come from the State because the State is the ultimate beneficiary of our labour. It is the State that plans the size, quality, and distribution of the labour force and at all points depends on our unwaged work. And it is the function of the State to keep capitalist society running smoothly; and to the extent that it succeeds, it exploits women. Because women's work is so pervasive, it really makes no difference whether you're a man or not, or whether you have a family or not. For those of us who are with men, an important part of this demand is that it will give us independence. To ask the money from the man would only be tying the knot tighter instead of beginning to loosen it. Also we all get robbed by capital, even men, so to ask them for the money instead of the State, would be to redistribute the poverty rather than demanding more of the social wealth we have all created with our labour.

*What would women do if they had wages for housework?*

No woman has ever asked us what she is going to do with her free time when she receives wages for housework! Most of us would have no problem because we have never been able to do what we want so we have some catching up to do! Women with children say: all I have time to do now is discipline the kids and act like a cop. They have no time for themselves and they have no money of their own. Wages for housework begins with the struggle involved in demanding the money and many women are using their time to make that struggle rather than do housework. The Mother Led Union is an example. Those women aren't going to win anything without coming out of their homes and fighting together, and that's exactly what they're doing. The kind of relationships that develop in struggle and the excitement felt when you begin to see your power means that those women are not going to go back home afterwards for business as usual. It will break down their isolation as housewives and give them a point of contact to build on. The struggle for wages for housework will begin to link women everywhere so that we can win back the time that has been stolen from us, the money they never gave us, and the choices we were all denied.

*What about the charge that wages for housework would be dividing the working class?*

Wages for housework starts with the fact that the working class is already divided. The Left makes the accusation that to demand wages for housework and to make struggles autonomously as women is to divide the working class rather than unite it. We are totally fed up with the Left talking about the working class as if it were totally homogeneous. There are all kinds of contradictions within the working class, divisions along the lines of sex and race, which overwhelmingly mean divisions between those who have a wage and those who don't. We don't think these divisions will just disappear by invoking the "general interest". We are convinced that those of us with less power must organize our own struggles in our own name, and on our own terms, and that, as we gain more power, the rest of the working class will join with us rather than our having to join them from a position of weakness, forever subordinating our own struggles. As a group, our experience in the Left showed us how our struggles as women were always reduced to the "woman's question". We realized we were never going to make a revolution that way. You can't develop a working class perspective by excluding half the working class! The whole thrust of wages for housework as a political perspective is to end the divisions within the working class, between the waged and unwaged. This is a fundamental attack on capitalist society and the State which keeps us all divided in order to better exploit us. We see women as a central part of that attack. As women build

Cont. page 24



## 8 SUDANESE STRUGGLE CONT'D FROM PAGE 4

In 1951, three Communist women were among the seven founding members of the Sudanese Women's Union-- the successor to the Women's League with broader membership. Four years later the Union began to publish the progressive magazine *The Woman's Voice*. The magazine took militant political stands (i.e. in opposition to colonialism and later against the neo-colonialist designs of the British and Americans) as well as publishing articles which attempted to educate its female readership away from certain harmful traditions like female circumcision and the practice of facial scarification done according to ethnic background.

The Union at the same time took up the fight of equal pay for equal work for the small one percent of working women and fought to extend a seven-day maternity leave to forty days with pay. They also attacked the Islamic divorce laws which so heavily favor men, and they began to campaign against polygamy, which some refer to as "legalized prostitution".

### FATMA IBRAHIM

This progressive group of women stirred the public, so that a rival group of reactionary women hastily organized a society which functioned as the Sudanese equivalent of the Ladies Tea Association. Fatma Ahmed Ibrahim, one of the founders of the Women's Union and certainly its symbolic head, reacted to the reactionary women's group by saying that "Independence is not women's festivals or teas or promises from a reactionary government; independence is a really free Sudanese society, both economically and politically, a socialist society, the society of a truly emancipated Sudanese woman."

The Women's Union and *The Woman's Voice* rose and fell in accordance with political events in the country as a whole. During the reactionary military regime of the American-backed General Abboud (1958-1964), the Union was officially banned and the government's own lackey women's organization was pushed up front. In October, 1964 a popular revolution throughout the country overthrew the reactionary Abboud regime. For the first time Sudanese women came out into the streets and demonstrated, fought, and died alongside their brothers during the days of the revolution. Fatma Ibrahim herself led the first demonstration of several hundred; when the soldiers raised their guns to fire on the demonstrators, Fatma stepped forward, dropped her traditional woman's white outer garment, the tob, and shouted "I will be the first". No shots were fired that day. One woman was killed in the October events, and she was a Women's Union member, five other women were injured, three of whom were Union or CP members.

Women were shown not to be weak or timid, and with men and women working together to bring down the regime, absolute ideas about sexual segregation were brought into question. Officially the revolution brought women the vote. The success of the revolution was unfortunately short-lived, and its aftermath brought moderation and not more progressive gains.

### FIRST WOMAN IN PARLIAMENT

In the years 1965-69, the Women's Union continued to be active in the usual ways of education, and acting as a political pressure group. Fatma Ibrahim became the first woman elected to the then-functioning Sudanese Parliament.

In May 1969, a seemingly progressive military regime came to power with the support of large numbers of progressives including the Sudanese Communist Party, the Women's Union, and other democratic organizations. The story is too complicated to tell here, but within two years the regime was turned right around through coup and countercoup and became militantly anti-Communist with dizzying speed. In the fierce anti-Communist campaign which ensued, Fatma's husband, the most prominent Trade Union leader in the country and winner of the Lenin Prize, was hanged. Thirteen other Communist and progressive leaders were executed and thousands imprisoned, including some women leaders. Saud Ibrahim, a prominent Women's Union leader, is still detained without trial in Khartoum jails and has staged several hunger strikes to obtain basic privileges like having visitors. Women from the families of jailed progressives demonstrated at the Khartoum Palace for economic support from the government while their husbands and brothers were confined. The government has since provided this.

In the early progressive days of the present regime, some reforms to assist the conditions of women were en-

acted, and to a degree they have been helpful. *Bat e-taha*, the right of a husband to bring back by force of the police a wife who has fled his house, has been abolished. Likewise a divorced woman has the right to obtain up to one half of her ex-husband's salary for her support and that of her children. These reforms, enlightened as they are, have not yet had their full impact on women because they are not things which women have had to fight for and gain themselves. They were handed down and not obtained through democratic struggle of women and are therefore less meaningful. But they are nonetheless welcome, and with time and education Sudanese women will derive full benefit from these reforms.

Meanwhile women will continue to complain to each other about their condition and to hope for better days for their daughters. Those days will come only when women stand up and demand them. Women's liberation can come only from the just struggles of women everywhere. The aims of the Sudanese women's movement remain the same as at the time of its founding: (1) the emancipation of women through the attainment of equal rights and equal duties and the full liberation of every woman from the enslavement under which she lives; (2) the struggle for international female emancipation and peace through socialism. Women of the world want freedom, and they know their destinies lie in their own hands.

(Reprinted from *Women in the Middle East, The Continuing Struggle*, Women's Middle East Collective, Revised Ed., August, 1973. Cambridge, Massachusetts.)

## VOTING

### PEGGY REINHARDT: working class candidate

A woman called Peggy Reinhardt ran as alderperson in a Toronto working-class riding during our recent civic election. She is also a welfare mother. This same riding also ran two radical/reform candidates - one a man and one a woman - both of whom are middle-class. They were, naturally, elected.

This is the first time that a different kind of candidate has come forward, someone truly representative of a certain class. Altho she knew who would really win, she felt it important that the poor know that they have the right to run for office, a right to try. The issue she talked about most often during the election was the degradation she says welfare recipients are made to feel.

Barbara Greene, North York Controller who heads Metro's Social Service Committee and who is also a feminist, is quoted as saying: "I would rather deal with someone who doesn't want a revolution. Peggy isn't positive, she always criticizes. Besides, her letters are all in the small little typescript stuff, and they're impossible to scan." This is the sort of thing that angers Peggy the most. You not only have to know where to go for help, she says, but what to wear and how to address people and what not to say. People who don't speak English fluently, people who don't dress well, people who don't know enough about civic politics to call a chairman a chairman, people who are poor, give up.

"I'm never going to quit. I'll do this until I die. And maybe if I run and lose, someone else will run and win someday. I just think that government should be balanced, and not by people who say they represent the poor, but by the poor. I'm doing a job now. And as a mother, I'm doing a job. People forget that half the welfare rolls are women, women with kids. If we stay home and raise our kids, good kids, we'll save the country money eventually."

She's looking forward to this new Council so she can get back to the politics of heckling. "I won't win but maybe someday...maybe someone who is poor will."

Barbara Greene was quoted as saying: "All she wants is a revolution. Nothing less will satisfy her."



# GRASSROOTS: ON NOT VOTING

## ORGANIZING POLITICAL



# ALTERNATIVES

Bourgeois democracy is run by and for the capitalists; we have no control. This form of government has been given to us under the name of representative democracy. If we had actually kept to the spirit of the word representative, we might have gotten somewhere. As it stands now, there is no representation by and for the people in Ottawa. Take my riding, for instance, which is not only working class but almost wholly immigrant (with the exception of a counter culture community). Provincially and federally, these people are represented by the big business political parties (and some may even argue, on the civic level, by the middle class radical elite). So, as much as I support Peggy Reinhardt, what she wants is still not enough.

Voting *per se* will get us nowhere. It is playing their game, the game of power and control that they know so well. Voting and running for office only endorses the acceptance of the state apparatus (which theoretically should protect our real interests rather than control and limit what it thinks our interests should be) instead of building a viable opposition for change. As long as we think it necessary to vote and play the parliamentary game, there is no way out because the oppressive power and social relations going on right now run thru our whole capitalist culture. Parliamentary democracy plays a large part in this by giving us the illusion of some control over our environment. The seizure of power, their power, is useless. We only end up caught in the same hierarchical spiral which allows the idea to take shape of the more women in power the better - equality is power but power is not equality - whatever their political belief. I know all the answers before they are asked. We cannot opt out of the system; we have to make changes; reforms are necessary for those who are already up against the wall. Reforms are necessary (who can deny that?) but they are only a band-aid service, a delaying action, before all of us, the people on the bottom, are ready to govern ourselves.

Now there is another word that more accurately describes self-government and that is participatory democracy. But this also can be manipulated by those in positions of power; i.e., on a local level, ratepayer groups. What there is a real need for is the small group working collectively on a community or work-oriented basis. This cannot, and should not be seen as, operating effectively on a national, centralized scale. For one reason, we all have different regional interests. These groups/collectives can be just as useless as participating in electoral politics if all they end up doing is creating some alternative outside the system (i.e., health clinics, food coops) without attacking the base, without publicizing who controls us and why.

I need to emphasize again and again how necessary this discussion is to also discussing certain trends in the women's movement. It is very important that Canadian women not follow the example of the American women's movement which is either into a gigantic women's counter culture or putting women into positions of power within the system whether it be thru politics or academic circles.\*\* This is not the way. The women's movement is part of a world-wide struggle of social and economic liberation and I think a lot of women fail to realize the significance of this. It is not a matter of creating a movement that will give us more credibility in the eyes of progressive Left groups for, as anyone who follows leftist theory can see, there are very few progressive people on the Left.\*\* They, too, are caught up in the election trap; or in a variety of other things, like centralization, authoritarianism and, of course, presuming to represent the working class, a great number of which is now women.

9

The women's movement must prepare itself to get out of the ghettos and into the streets, into the real world. However, any organizing that does not help build self-organizing will fail in the long run because women must stop looking to "leaders" and depend on themselves. Self-reliance comes thru not individualism and the outworn work ethic but thru group interaction. It is a self-reliance that proves to each of us that we do have power, collective power in a movement.

One important point central to a small group is that the mixing of women from different class backgrounds in each group should be the exception rather than the rule. Ultimately, no one can organize working class women but themselves. The only way to have a true unity of sisterhood is to recognize that and to offer what resources we have. (Bourgeois feminists don't give anything to anyone, except to promote their own selfish interests, let alone to working women.)

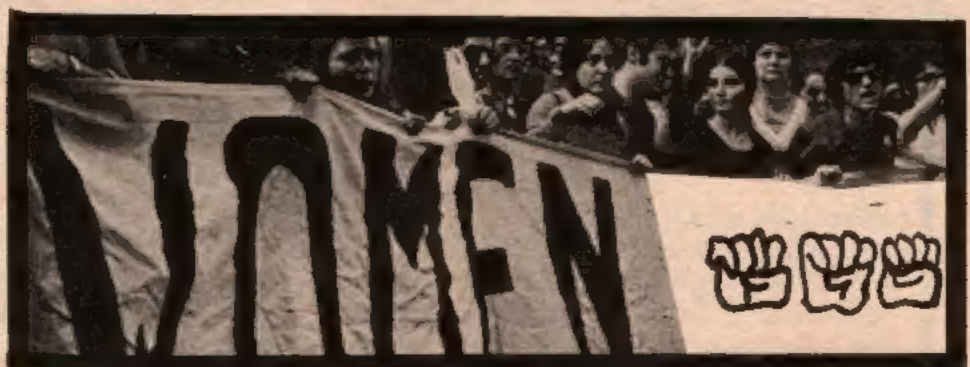
The small group is a supportive environment that enables us to grow personally by developing our own potential thru criticism/self-criticism in an honest and non-manipulative way. At the same time, we will grow politically by doing concrete actions around our oppression that can be critically assessed in terms of fitting our theory to our practice. Also, they provide us with a structure to begin breaking down our socialization, the process which gives us competition and the mystification of authority wherein there must always be a higher body, a State, to tell us what is best.

In conclusion, there is no place in the women's movement for a mass, centralized organization. The opposite of "mass" is freedom from alienation.

More to follow next issue.

\*\* These two points are simply a general overview and do not reflect upon either American socialist feminists or libertarian marxists.

Pat Leslie.





# celebration

10



"And what did you do for the holidays?" "Did you go home for the.... did you enjoy the..." Merry Christmas! Peace on Earth, Goodwill to MEN. Christmas?

Ah yes, Dec. 25th. A day-in my book-like any other. But since a lot of people in our culture think and care that it's the birthday of the Son of God (the Father), I'm supposed to care. I'm afraid I left

my Christmas spirit back in Rochester N.Y., along with my Catholic girlhood and American patriotism. Civic and religious holidays, I suddenly realized, didn't mean anything anymore to me. Goodbye Christmas, Easter, Corpus Christi and Mass on Sunday. Goodbye Memorial Day, Veteran's Day, Columbus Day, George Washington's birthday, Lincoln's birthday, and good old "4th of July". Hello Dominion Day, Remembrance Day, Victoria Day - whoopee. So long Pilgrim forefathers- hello to a Thanksgiving that at least is at harvest time.

But what as women do we have that's ours? What do we have to celebrate because it's exciting and about life - not just a number on a calendar?

Well there's International Women's Day, March 8th. But since it's revival it's been a political/educational event (and in 1974 in Toronto a depressing fiasco) rather than a joyous celebration of international womanhood.

Now it "just so happens" that the Western World's standard holidays fall at about the same time as 4, good old fashioned pagan festivals. I speak of the solstices Dec. 21 & June 22, and the equinoxes March 21 & Sept. 22, the first days of winter, summer, spring and fall respectively. Solstices are the longest and shortest days of the year and the equinoxes are the times when everywhere on earth day and night are the same length - you can't get more universal than that. The first day of spring and fall,

sunrise and sunset are 13 hours apart. So the sun comes up, the sun goes down - who cares? Think about it - no sun, no heat, no plants, no animals, no you, no me or anybody else - in short no life. Those pagans couldn't chat about thermodynamics, plant respiration or DNA but they sure as Hera knew what the source of life on this here planet was (is). If the sun coming up or the first day of spring isn't anything to celebrate - I don't know what is. (Sh the rites of spring! Not to mention dancing in the moonlight on midsummer's eve.)

Let us not forget the moon (did you take your pill today?) and stars - so totally "irrelevant" to us moderns. The more MAN learns about the universe the less people wonder at the magnificence and meaningfulness of the cosmos and nature.

Okay, all you daughters of Mother Nature out there, all of you who are tired of pretending we care about Christmas etc. Let's start celebrating holidays that mean something to us. I haven't got room to get into a discussion of our foremothers - Diana, E. Cora Hind, Sappho, Lillith, Nellie McClung and the Amazons (to name just a few) but we might look to them for inspiration. Let's make International Women's Day more than speeches in a hall - a joyous public and private celebration of womanhood with our friends. Let us bring in the Seasons with songs and laughter and dancing and flowers

Join together, sisters, to celebrate life!

jude angione

## Press Conference(cont.) p.3

tions; time running out. In relation to women's centres, talk hinged round whether we should put any more reliance on govt. funding or develop a stronger base of alternate funding. We all know how good the govt. is at coopting us: the old carrot before the horse. Any plans needing money always come back to those centres having a financial base from grant money and then, and only then, till it runs out. Any renewal depends on sympathetic people in each provincial govt. Recently, Toronto LIP was inundated with applications from women's groups but only two or three received any money at all because, as one official told us, women are not a "priority" right now.

We are now into the first few months of International Women's Year, graciously handed to the women of the world by the U.N. One other thing we talked about which needs to be given much more publicity throughout this year is the conspiracy on the part of the Federal Govt. to undermine the reputation of the women's movement under the auspices of I.W.Y. The Govt. has set aside an enormous amount of money for 4 regional conferences and one national conference this year as part of their participation in I.W.Y. (which has just recently been announced as

cancelled due to public protest!). Who would be going to these meetings? - welfare mothers, rural women? 4 No. But more to the point, this was handed down to us - take it and be thankful, women. Women came from across the country last April for a consultation with Ottawa over this and unanimously rejected the Govt. plans and, in turn, the Govt. rejected us, telling us what we should want and what we were going to get. We agreed that it was up to us, movement media, to emphasize that this is not our year; rather, every year is our year.

Last October, a gathering of representatives from women centres in Ottawa decided to hold a women's centre conference in Thunder Bay on March 1st and 2nd to set up a Federation of Women's Centres. Last September, 2 women from the Press started plans for a Press Conference in January.

Since then, the idea of a Press Conference has blossomed into a massive four-day affair ultimately involving both conferences round the idea of a news exchange. The Womens Press Conference is now set for March 28-31 in Winnipeg.

The Women's Press had 2 choices to unwind and release energy/tension: take in the CUP movie series or make our own private parties. For our March Conference, let us not forget



By Sunday our energy was running low which created a strange sense of humour. Talk of the Fathers of Confederation led to how those of us laying the groundwork for a Feminist News Service (FNS) were the Mothers of Federation - or the Founding Mothers. Hence the group picture of the Founding Mothers: Those present at the meeting stretched from Victoria to Toronto. Victoria Centre, Lethbridge Centre, Grande Prairie Centre, Edmonton-Source, Branching Out, Saskatoon Newsletter, Winnipeg Centre, Thunder Bay Newsletter, The Other Woman, Waterloo Centre, C.W.E.P., plus Barb Cameron from U of T's Women's Studies Course and the Saskatoon Women's Directorate on campus. Various meetings averaged 20-30 women

our recorders, guitars, small drums, etc. so we can dance and play together. Getting to know one another and breaking up crowded schedules is of just as much importance in the long run. pat leslie



# Moonsong: Poetry Rises

I'm a basin fill me,  
I don't think that I have ever been this  
separated, from you, but.  
There are no alterations here, you said.  
But I've seen your retreating eyes praying for mounting  
surprises.  
Your hand squeezing your anguished hypocritical heart.  
Your ears perked for the sounds from your struggling lover.  
Your hot hungry mouth tormented with anxiety SOFTLY biting  
for a little truth.  
Your flexible white body binding him to you, as if you had  
finally found your destiny.  
Cry for truth before you cry for love.  
Then maybe I'll see you.

Iole Di Carlo

Could it be that my learning after all this time wasn't  
meant to save me.  
I've been smirking for so long, damn I like to laugh.  
Jesus is your sanity,  
freedom is mine.  
Money makes you happy,  
it drives me crazy.  
Trying to find your wisdom is as difficult as trying to find  
my cleavage.  
There is no conversation left, only you trying to bury you  
boredom in my flesh.  
I hope that God saves you for that's all you have left.

Iole Di Carlo

## THAT UNMISTAKEABLE FRIEND

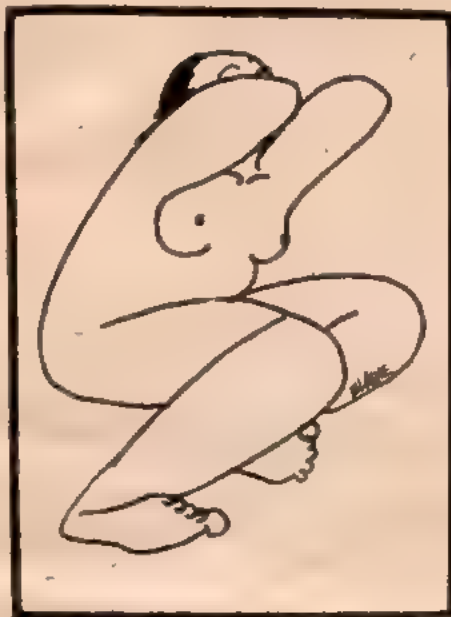
In my walking the system of Shinto damned on me as that mighty  
tree stirred my happiness with the shilly-shally of it's arms.  
The door opened, and my mother's voice was a shivaree, her  
happiness was to lead me down the old road to be a signatory.  
My mother doesn't love me any more because she knows that I'm  
not her daughter but the daughter of the world.  
You tell me I have small breasts, well I wasn't born to be a  
mother to any man.

Iole Di Carlo

your calomine face advances  
my bed is your abyss  
querulous wailing you were my love  
if I could free you in some valley  
my love  
my love you come back for my flesh  
my body can not star you in some galaxy  
you've walked with death too long  
go go you have the wings to fly  
we are bound apart  
my lady my love we must say good-bye  
I will hold you, but in my dreams  
good-bye my lady we have cried too long  
good-bye  
here you will never be forgotten.  
oh god you make kisses a trap  
you made softness so smooth  
and you made my tears out of metal  
they come out as nails so I can pin my dreams to  
the wall



my fingers all red  
dry thawing out  
of a dozen hours  
of exposure to  
white kaiser rolls  
white sugar  
white oaks  
black coffee and  
assorted other yummy  
poison bombs set  
to go off simultaneously 20 years hence  
in the very merry gut essence  
of those in charge  
in power  
indominatible  
incredibly gullible  
men who  
think I'm doing them a favour  
delivering it on  
femme - inane wheels.  
Maggy Dec/74.





# SPAIN

(Reprinted from the N.Y. Times. This article appeared November 25, 1974. Barbara Probst Solomon is author of "Arriving Where We Started", a political memoir on Spain, and numerous articles on Spain and Portugal.)

Spain is in a chaotic state of political decomposition. The Franco family has been discreetly removing furniture and other valuables from the Pardo Palace to family property in Torrelodones. The Franco estate in Mostoles has also been quietly sold. Clearly, the family is preparing for mobility.

## UNEASY POLITICS

From left to ultra-right, the power play for political control is in full swing. The more liberal members of the opposition are hoping that legal political associations will be allowed. The Communist party, which has steadily worked toward an image of respectability, is also trying to negotiate an eventual legal place in a future government.

It is against the background of these confused political events that the current right-wing backlash must be understood. It has led to the bizarre arrest of the famous Madrid playwright Alphonso Sastre and his wife, the psychiatrist Genoveva (Eva) Forest. It is the most important political case since the Burgos trials; it is the most brutal arrest since the Spain of the nineteen-forties and will undoubtedly be considered an equivalent of the Sacco-Vanzetti trial.

On September 13, a bomb exploded in a Madrid cafeteria generally frequented by Madrid policemen. Twelve people were killed. The Basque nationalist group known as E.T.A., which was responsible for the assassination of the premier, Adm. Luis Carrero Blanco last December, was immediately blamed. E.T.A. policy is to claim responsibility for all acts of E.T.A. terrorism; this time E.T.A. disclaimed involvement.

The fact that at the time of the bombing no policemen were in a cafe habitually frequented by the police was immediately picked up by the Barcelona newspaper Vanguardia as giving a somewhat "odd cast" to the affair. Spanish newspapers suspected ultra-right-wing involvement.

On September 16, Eva Forest and seven other prominent intellectuals were arrested. They were charged with being a link between the Communist party and the E.T.A. and with having aided the E.T.A. in the cafeteria bombing.

According to the police, the homes of these prominent Madrid and Barcelona intellectuals were used as E.T.A. hiding places. Eva Forest was accused of having co-authored "Operation Ogre", a clandestine E.T.A. best-seller that gives a documented E.T.A. account of the Carrero Blanco assassination.

## POLICE PLOT

I have read the book. Clearly it is written in the unique Basque argot, which a non-Basque, Madrid psychiatrist such as Dr. Forest simply would have had no access to. Dr. Forest is of Catalan origin.

Those familiar with the Spanish political scene and aware of the animosity of the conservative Communists and trade unionists toward E.T.A. terrorist tactics consider linkage between the two groups lacking in credibility. Clearly, it is an attempt by extremists in the police to discredit the opposition.

## EVA FOREST: BUTT FOR CARRERO ASSASSINATION

What has most shocked the Spanish and European intellectual community has been the torture used against prominent intellectuals. In an article in Le Monde, corroborated by information received by Amnesty International, the following events have been reported:

Dr. Forest was held incommunicado for 26 days. She was continuously beaten and kicked in all parts of her body. She was told she would be thrown out of a window and that the world would be told that she had committed suicide. When she vomited, she was forced to swallow "the mess"; when forced to urinate, she was mocked by twelve policemen.

## PSYCHOLOGICAL

### TORTURE TACTICS

According to a letter smuggled to her lawyer, Dr. Forest wrote that the severest form of torture for her was psychological and involved her daughter. She was told, untruthfully, that her twelve-year-old daughter was being interrogated concerning her parents' activities and that her husband was dead.

Mr. Sastre had of his own volition handed himself over to the Madrid police in an effort to save the lives of his wife and the other prisoners. He is now in Carabanchel prison awaiting trial. According to Spanish law, a husband is legally responsible for crimes committed by his wife.

## CHARGED

Apparently the continued use of torture these last two months on Eva Forest has been successful. She has been charged with the murder of Admiral Carrero Blanco.

Barbara Probst Solomon

## PRISONERS

The other prisoners are as follows: Lidia Falcon O'Neill, a Barcelona labor lawyer and feminist; her husband, the writer Eli-seo Bayo Poblador; Antonio Durán Velasco, a labor leader; Maria Paz Ballesteros, a television actress; her husband, the producer Vicente Sains de la Pena; Maria del Carmen Nadal, a teacher; her husband, an airline pilot, Bernardo Vadell Carreras. All have been tortured.

# TORTURE



# WOMEN

## CONFERENCE LEADERS ARRESTED : A SISTER'S LETTER

*The following is a personal report from a sister who was in Spain for the International Women's Conference in Barcelona which was cancelled due to the arrest of Lidia Falcon and Eva Forest in the round-up and torture of Spanish intellectuals this fall. We received this information from The Thursday/Friday Feminists, 5213 S. Blackstone, Chicago, Ill. 60615.*

*You are encouraged to publicize this letter and to actively protest the victimization of our Spanish sisters.*

Maybe you've heard this story before, but it's good to hear it again and repeat it, and broadcast it, and publish it. The Barcelona Women's Conference was being organized by several groups of women who met clandestinely. Most of them were used to doing political work in Spain which means that they plan, plot and organize with others whom they may not know, may not even see. Security is a necessity to accomplish anything and security was such in these women's groups that most of the women don't know the names of their sisters. Anyway, various groups were working on the conference.

### LIDIA FALCON, FEMINIST LAWYER

The conference planners used one group to get government permission to hold the conference and to rent a hall and meeting space. All was fine-- except for one big tactical blunder. And that was that the women planning the conference relied heavily on Lidia Falcon's leadership. She not only knew all the necessary coordinating details of how the whole thing was supposed to come off (she was liaison between groups of women, I think), but she, being an attorney, was supposed to know the intricacies of the Spanish legal labyrinth and rescue the conference women in case the expected legal difficulties arose. So Lidia was key to the conference's happening.

On Sept. 13 a cafe where the police hung out in Madrid was bombed. The bombing was blamed on the leftist Basque group--E.T.A. Three days after the bombing, Sept. 16, a group of eleven intellectuals were rounded up from all over Spain and carted off to Madrid. Lidia Falcon, her husband Eliseo Bayo, her daughter (age 20) Regina Bonas Falcon, Eva Forest (feminist and political activist) were among those arrested. Regina was later released unharmed.

The bombing was at first used as an excuse for this round-up. Later the group of eleven were charged with being political terrorists-- of having "hiding places" in their homes where they "planned to hold political prisoners they had kidnapped". All bullshit. "Refugios," apparently, were found in some of their apartments. These were places to hide from the police-- yes. In a fascist state that is one way to avoid hassle.

After Lidia and Eva were arrested, the various groups of women who had planned the conference met all together. At that meeting, led by Regina, Lidia's daughter, they decided that it wasn't possible to hold the conference. Regina, whom I have met and talked with, resolutely says that the conference will take place next year.

These women are now participating in various activities to win support for the group of 11 prisoners, especially Lidia and Eva. Money to support Regina and her brother is being solicited, petitions circulated. What is needed especially is international pressure on Spain--bad press about Spain's overflowing prisons, about its hundreds of political prisoners, about its use of torture (both Lidia and Eva have been hospitalized because of injuries suffered while under interrogation..) about the despicable state of its prisons, about the total lack of civil rights here for Spanish citizens, about women's non-existent rights, etc. It's really hard to imagine how tightly everyone's hands are tied, how hard it is to accomplish anything, how careful one must be in organizing--

### DEFENDERS

A concerned group who know Lidia are putting out a bi-weekly newsletter about her case and about Spain in general. They must mail this newsletter from France and cannot name any names-- too risky. Women activists can hardly believe the "freedom" in the U.S. to print handouts and distribute stuff like that. Nor can they believe the freedom we have to meet, to gather in groups. Just to get women together for a CR group involves taking considerable risk. All meetings are banned; three people talking together constitutes a meeting.

How much harder it is to meet not for CR but for action! Ironically Marx's, Mao's, Falcon's books are sold everywhere, not banned. It's crazy. The women who organized the conference almost pulled off a miracle.

Now Lidia Falcon is in jail in Madrid. So is Eva Forest. Their trial is supposed to be in January. They'll be tried by military court. Eva is expected to get the death sentence; Lidia, several decades of prison. Regina is allowed to see her mother for one half hour per week. Of course they can't be alone; they talk to each other through bars. Last Sunday Regina returned from Madrid to report that her mother is in fine spirits, that her reputation as a feminist lawyer specializing in women's issues has spread through the prison and now she is constantly besieged by other women inmates asking her about their legal rights, about the women's movement. She says she has no time to write-- Lidia is

### WELL KNOWN AUTHOR

also a well-known author in Spain. Her best known books are Mujer y Sociedad (Women and Society), Cartas a una Idiota Espanola (Letters to a Stupid Woman-- about Lidia's own awakening as a woman-- letters written to Eva), and a book on women's legal rights. All Lidia Falcon and Eva Forest and the other political prisoners in Spain can hope for now is international pressure that might lighten their sentences or for the overthrow of fascism in Spain, before they are interned or executed.

Anonymous





## BEGINNINGS

An ad appeared in Guerilla in late December. The first meeting was held on a Sunday in February 1972 at the Guerilla office. There were at least 20 women present covering the whole political spectrum from gay liberation, radical feminism, marxism and women's liberation. This was an initial step in growing away from the limits of a newsletter style media. The only other newspaper, besides the Velvet Fist (TWC), was the Pedestal in Vancouver, neither of which were national in content.

This was in sharp contrast to the growing women's media in the U.S. On March 11 (see your 74 Herstory Calendar), 10 women attempted to take over the offices of Guerilla for a couple of days to provide publicity and equipment for the first issue. This failed when, on being barred entry, the so-called radical men called the cops.

T.O.W. was started in isolation.

We had very little contact at this time with other women in the city; there was no mass publicity or fund-raising campaign. The paper was literally started on NOTHING. Our start was due to the cooperation of 2 already existing papers. There was even a couple of frustrating months before the paper was given its name - it had to mean something, it had to be different.

This issue took about 4 months all together to produce and was financed (2,000 copies) entirely from the pockets of the 5 women then on staff. The first public appearance of The Other Woman was in May 1972 at a M.S. for M.P. meeting. We made a lot of money that night!

# A HERSTORY

## STRUCTURE - LACK OF/NEED FOR???

The paper started in a theoretical framework and continued from that point with the idea of giving direction to the movement rather than reflecting the movement itself. It did not come from the bottom - describing what women were actually struggling round in their daily lives. We recognized this and consistently tried to bring it to a level of understanding for all women, with little success.

One has to remember the political atmosphere from which the paper came. There was no analysis being put forward by Canadian women; all of us were isolated from each other. It was doubly difficult for us when there was only a minimum of communication and contact. We knew there must be something and we wanted to find it; to provide links, to watch something grow and be a part of that expansion.

We had to begin addressing ourselves to revolutionary ideas rather than reform. We had come to accept, therefore, that the paper would only be read by certain women - ones who had the time, thru class privilege, to read and ones who had the ability, thru class privilege, to perceive and react to words not always familiar to every woman.

What was our direction, what would be our direction? We never took time enough to find out. We were not, as a woman's paper, providing anybody with any direction. We never got round to putting down on paper how we saw the making of a feminist revolution.

to the surprise of those who worked on each issue. We must have something that, at the very least, remotely resembles structure! (Oh, how we all hate that word!)

Initially, the self-sacrifice of feminists came from middle-class guilt and privilege. It's time, however, that we started to consider ourselves a business. We are tired of living from hand to mouth. No more ripping off sciss-sors, staplers and essential supplies. No more having to give up what free time we have for the paper. No more sacrificing! We are persons, not machines. We run on feelings as well as schedules.

It is time the paper became more than self-sufficient without hurting our readers by taking ourselves, and our time, seriously enough to stop scoffing at the words: money, structure, business. We also need to be serious enough about the paper to start thinking in terms of years rather than months and so should you! A long-range view is the most essential part of building a movement.

gether and decide what are our priorities and how are we going to achieve them...How is our relationship to our sisters in Quebec affecting our struggle? What is our relationship to women in Brazil and the Caribbean where Canadians have large exploitative investments?... When I talk about nationalism I do not mean using nationalism as an end goal but as a way to understand why there are so few women in the Canadian women's movement that are actively writing and struggling with our own situation as women in a colonized country that is also a colonizer. All nationalism is not reactionary...Nationalism is not an end but a means by which we will help build a revolutionary women's movement in Canada." It was a strong article, laying down very simply where we stood in relation to American women which was that of sisters but with different struggles to fight. It came at the right moment when, internally, the paper itself was unbalanced in favour of Americans.

Four issues later, again, it came up. "Can Canadian Feminists Be Patriots" by Susan Crean examined how closely linked is sexism to capitalism and, in particular, by American domination. "There is a parallel in the way women and Canadians both have traditionally recognized expertise, originality and success in others but not themselves; in the way they have resigned themselves to second class treatment in their own society. In both cases we have reached the ultimate colonized experience."

Those people just discovering our paper must know that this is not a fad. As one will see, this "anti-American" theme is a recurring one which we have consistently seen as important to any emerging, indigenous Canadian movement.

"So...your research, your poetry, your articles, your herstory, your photos, your news, your music, your reviews, your analysis, your quotes are going to help this movement."



## LIVING

DIRECTION - PAST, PRESENT, FUTURE??

From the very beginning, one month

THE



and possible direction. We automatically assumed a structure based on consensus and a willingness to create an atmosphere of struggle. We then saw the need to place emphasis on the development of our own women's culture with poetry, art, music, etc. but also wanted to deal more specifically with political issues.

All of our first volume had been printed in isolation with no real base and much confusion round our individual political perspectives. We knew, however, how important it was to keep going - was a bad issue better than no issue, we wondered. Each of us felt a certain commitment because, for a long time, it was the only place where ideas were being discussed on any level at all. Trying to work out thru a task/function what we should be doing in the movement as a broad strategy was not easy. Nor was it easy to use it as a means of reaching women and trying to get them to exchange ideas; we were not able to offer women something constructive to which they could respond. Our isolation meant a whole lot of reprints. It was also, in retrospect, poorly laid out due to obvious reasons of lack of skills and materials.

For our third issue, we did a combined paper with the Bellyful and Velvet Fist with the possibility in mind of a future amalgamation. It was a horrendously long 32-page paper in the midst of which the other 2 papers folded for mainly lack of interest/energy. So, with Bellyful gone, there had been a lack of local news coverage. For a time, there was collective disagreement with our direction (national vs local) but there was no paper trying to reach women politically on a national level. We constantly wrestled with this position - could one paper build a movement open to all women, especially from Central Ontario? T.O.W. has never pretended to represent Canada as a whole but, within the context of structure and strategy for the movement, the question comes up again and again - do we need/want a cohesive, national paper? It is up to you thru constructive feedback.

With the beginning of June, 1972, the Women's Place Collective rented a large house. We moved in with them and 6 months later went underground to the basement. Only now are we coming up from under to a warm, bright room at the new women's cafe. (This is also the 4th year for Canadian Women's Educational Press. We wish them luck for many years to come!)

With the beginning of a new volume, changes in direction and clarity were gradually being worked out. Compare our first editorial to that of Vol. 2, #2. The first was 5 handwritten notes on how we saw the direction of the paper - none of which were very clear. The following is an excerpt of our internal development over 8 issues and 1 1/2 years later.

"Through working collectively and individually with other political groups, T.O.W. collective members have felt the lack of discipline in the women's movement and therefore the lack of any strategy. We have no criteria or explicit basis from which to criticize each other and to decide what the priorities of action should be. Without this basis, we continue to let the movement start and stop as society permits us or we do whatever is easiest or most comfortable for us as individuals rather than deciding to do what will be of most long lasting effect."

15 issues later: we must take time to assess whether we have been successful in the goal we set ourselves. Our very first issue came at the beginning of a new wave of activity. We are only now, because of the impetus of an ever-growing movement, becoming a nationally read paper.

In the beginning, there was nothing, only assumed roles, so that each member could not realize her potential. Then along came chairpersons and rotating things like picking up the mail and dealing with the bank in an effort to ensure that no one person knew all about one part of the paper. That, in itself, reflects the real male-dominated system in which we live. To compartmentalize a potentially liberating experience comes from not developing new ways of relating to structure and other women. A strong collective allows women the opportunity to feel totally integrated and to break thru our hierarchical socialization.

At several points, in our herstory, the paper almost collapsed and not for lack of money. (Our sales were continuing to cover our costs. There were reasons for that too, however. See below.) People came and went. It took us a long time to decide against encouraging the integration of women new to feminism and to concentrate on developing some continuity in the paper thru the collective itself. But people still floated in and out - freakouts, holidays, moving, etc. - and there was no ongoing structure to provide for the self-maintenance of the paper. Our regular readers should begin to understand how hard it has been for the paper to survive. Somehow it has kept appearing on newsstands, and in the mail, much

## 'GOING TO THE LEFT!'

### NATIONALISM

From the very beginning, the paper attempted to deal with the movement internationally in a socialist framework of supporting women's struggles everywhere. Editorial excerpt from our second International issue: "It is important that we express solidarity with women in other parts of the world because we need to understand each other as women and as feminists. And we need to learn that in unity resides victory."

But we have also, from the very beginning, concerned ourselves with a movement closer to home. See our editorial from the fall of 1973: "Our strategy must be formed through dialogue with Canadian sisters. It is difficult for us to communicate unless other women in Canada also take responsibility for articulating their personal and political realities. We will remain in a colonial position unless we, as Canadian women, stop consuming the ideas of our American sisters uncritically. Therefore, it is a policy of this paper not to publish material from the U.S. unless the material is of international significance."

There had been early Canadian pamphlets from 1968 but there was no progression; we had allowed ourselves to be subtly inundated with American theory and news. The more communication between ourselves as Canadian sisters, the more we see so many differences that ideologically separate us from our American sisters.

The second issue of T.O.W. included, to our knowledge, the first essay on the Left relating nationalism to the women's movement. An excerpt: "I think that the Canadian women's movement needs to get to-

### LESBIANISM

At the end of our first volume, our editorial stated: "A lot of our readers have been asking questions about the lesbian content. There have been many fears, myths and misconceptions about lesbianism and lesbian feminism. As this issue goes to press, the first Lesbian Conference in Canada is being held in Toronto. Out of this context, we are devoting our entire next issue to the subject of lesbianism."

Yes, indeed, we had nobody to blame but ourselves for this state of affairs. Women had seen us as a lesbian paper and, therefore, largely discounted its content on that basis. It was explicitly stated from the outset that we were committed to dealing with lesbianism as part of the women's movement. We accepted lesbianism as being central to our politics (and still is) but we had failed to involve ourselves in the 'mass struggle of women all over the world'. In fact, we had lost sight of our original goal in failing to closely examine class, race and sexism.

There is now a projected national conference to focus directly on the political ideology of lesbian-feminism for the summer of 1975. Hopefully, we can then begin to relate to class, race and sexism on our own terms. Our editorial from the special lesbian issue: "Although this is our first issue in praise of lesbianism, we do not regard it as a token issue. We have only just begun to deal with what lesbian feminism means to us."

On the last 2 pages of our lesbian issue was something special: the first Lesbian-Feminist Statement - "On A Queer Day...You Can See Forever. In simple point form, there were 17 principles worked out by some people on the paper at the time to try and clarify their political position as lesbian feminists. How much further have we come? Please take note of this Statement. **"THRU LOVE AND STRUGGLE WE WILL CHANGE THE WORLD."**





# WOMEN, & ♀

16



We have, here in Canada, an ever-growing number of women's centres which usually act either as an umbrella organization giving certain impetus to the establishment of autonomous on-going groups or as a solely information and referral centre. There are, at last count, at least 100 women's groups, of one kind or another, in B.C. alone. This covers the whole spectrum of various women's activities. Nevertheless, it is a very real indication of what is happening across the rest of the country. In the winter of 1972, T.O.W. started an attempt to keep track of new groups and, now, there is need for a whole directory.

Before looking at the direction of centres in the future, we should go backwards for a minute to the fundamental questions of why, who, where and how.

I think we all know why the need for women's centres. A place to call our own is the first step to any further organizing on a large scale. It is also a first step to building an independent women's movement which was the initial reason some years ago.

Centres can now be found in every major urban area. Can anyone tell me, however, of the existence of a centre in a major industrial city which has no university student population? Centres have usually been formed and supported by middle class women, and the original feminist theories came from university educated women. This has determined to a large degree the past direction of women's centres.

On the basis of a 'survey' done last August, I can give a reasonable summary of what women's centres are doing for women. Transition or Interval Houses and Rape Crisis Centres have both sprung from local centres where the meeting place and communication thru newsletters existed. Legal and birth control and abortion clinics have been the most common.

From Victoria to Toronto, centres have multiplied as our Spreading Across The Land page shows so clearly. But they have also closed just as rapidly in some cases. This is because they have been suffering from a lack of direction. Why did the Toronto Women's Place have to close and officially change direction to a information and referral centre only? Lack of energy, lack of money? They are, of course, both interconnected. Kitchener-Waterloo Centre is presently re-assessing their function in terms of closure, the Guelph Centre has changed direction as well and the Regina Centre closed, I heard, for lack of funds.

At the March 1st Women's Centre Conference in Thunder Bay to attempt to come together as a Federation of Women's Centres, a more cohesive direction for the future may be found. Women's centres generally reach only a certain kind of woman. Very little in the way of outreach has been tried. Instead we have all permitted ourselves to become a band-aid service with no focus. This has a lot to do with the following.

We have relied too heavily in the past on the whole grant syndrome that began in the early 70's. Below is an excerpt from a Critical Look at Govt. Funding by Rita Moir and Ann Harvey from Alberta

- 1) The time and energy spent applying for and awaiting decisions on grants. Dealing with an unseen bureaucracy rather than contacting and depending upon a community of women for support in work hours and finances.
- 2) Forced growth which occurs when a lump sum of funds arrives. Projects may begin with no real demonstration of need, with no long-term planning, and may end when the funds run out. What the community witnesses is a lack of continuity and permanence.
- 3) The occasional necessity of molding or shifting goals of the group, especially in the area of research, to qualify for the grant. He who pays the piper calls the tune.
- 4) Employment grants such as OFY and LIP, which when ended may leave the centre with no solid volunteer base. Knowledge and decision making can fall into the hands of these few full-time but short-term workers. Such grants may act as short term pacifiers which defuse energy directed toward long term concerns and goals women have.
- 5) Competition with other women's groups for available funds, especially on a regional basis. Gives advantages to the groups with good application writers and political strings to pull. How does this help make for a grass-roots movement?
- 6) What will we have when the grants end, and we have not built a base for self-support? When will the government decide we are becoming a threat to the system? Justice Minister's Otto Lang's recent admission that political investigations of women's centres are common prior to funding should tell us what grants hinge upon.

In seeking alternatives, it's time to turn to the people we're trying to reach, our own communities, and find out what support we will receive.

## CENTRES



Photo by Kate Williams



# GRASSROOTS: A COMMENTARY

EAST-WEST RIVALRY

WESTERN ECONOMICS

Written by Heather Robertson  
Photographer Myfanwy Phillips  
James Lorimer, Publishers  
\$10.00  
(Sold at Toronto Women's Bookstore)



I found this 364-page book (with 128 photos) to be a wonderful education for me and recommend it to anybody searching for that sometimes elusive Canadian identity. These two women (from Winnipeg and Toronto) were able to capture the very special qualities of "out west".

For many years, my only contact with the West was hearing of my father's cousin who had a wheat farm in Saskatchewan. And now, more recently, I have had several opportunities to do the Toronto-Vancouver trip. Always passing thru the prairies on the way to somewhere else, always passing thru. Monotonous conformity for miles and miles of telephone poles; each mile the same as the last. But is it really monotonous? Take a closer look next time. How many of us have become so urbanized as to dismiss the life on the prairie as described in Robertson's "Grassroots"?

Equally important is the real division between east and west in this "Confederation" of ours. How much do we know about east or west? Or how much have we been taught not to care? How prevalent is the myth that the women's movement in English Canada exists, outside of Toronto, only on the west coast in Vancouver?

Robertson tells us about 5 places of various size and economic growth in an attempt to give a cross-section of typical communities: Miami and Winkler in Manitoba, and Biggar, Bienfait and Moose Jaw in Saskatchewan. She provides us with historical background on the prairies as a whole and then deals with the development of each of the

above centres including its present cultural life. In connection with her travels, I found out something pertinent to the role of interviewer/researcher. I recently had the opportunity to talk with 2 women from the Manitoba Women & Film group, Country Reels, in Winnipeg. During the summer they went on a regional tour with their mini-bus and passed thru Miami. They received mixed reactions in this town because of Robertson. Apparently, she had spent just enough time in Miami to gather her "data" and appreciate the hospitality of the local women who took her into their homes during her visit. The film group did not have as good a reception as they had hoped because the townspeople were now more than a little wary of city/university types coming, taking what they wanted and leaving again. Robertson had not shared her impressions nor told them what to expect in her book about their community. Here was this book being distributed across Canada that told about life in Miami with no way for the townspeople to effectively give "their side of the story".

However, Robertson does give us a good picture of the larger framework: in terms of the realities and myths of farming today, Western hatred of the East, prairie radicalism, and the over-all picture of the West's history. Millions of homesteaders went West less than 100 years ago and were taught by the CPR that wheat was cash and cash was everything, creating a boom which enriched speculators and politicians and establishing a way of life which is now slowly dying as the big agri-corporations move in.

I am sure everyone knows the basic textbook history of Lord Selkirk and the Red River Settlement and then, of course, Louis Riel who some called a madman and others a patriot. Now, thanks to Pierre Berton, we should all know about that great "National Dream" belonging to a few Eastern capitalists which for too long had gone under the guise of McDonald's Confederation promise to the people. With the railroad linking B.C. to the East, we would become one country at last. One other basic fact we must not forget is that capitalists thrive on profit, profit and more profit and they saw a whole lot of profit to be made out of the West and turned into cash in the East. Then along came the Canadian Constitution giving each province certain territorial rights and, more recently, an oil shortage. Provinces rich in oil are now no longer taking orders from Eastern capitalists. This book clearly shows how we got to be Canada in the first place and to whose advantage it all was. It was certainly not to the benefit of the workers and the immigrant farmers.

Has anyone realized that there is more history to be told in terms of labour militancy in every

section of Canada but Ontario where the fat cats of finance and trade unionism tend to dominate? (With the notable exception of CIO influence in Windsor and Oshawa) The prairies has had its share of labour in conflict with the system especially during the depression. There is a large mining area around Bienfait. "In the summer of 1931, the miners invite organizers of the Mine Workers Union of Canada to come to Bienfait...The strike drags on for 3 weeks...Enraged by the hostility of the companies, the miners' anger is fanned by the fiery rhetoric of organizer Annie Buller who harangues the crowds of strikers on the corner of Main Street in Bienfait... (During a "police riot", quotes mine), Ma Davis, the fat and eccentric old woman who runs the boardinghouse at the Manitoba and Saskatchewan mine, kicks a Mountie's hat down the middle of the road. Shrilling choice oaths at the police, she rips open her coat and bares her breast to them. 'Here I am' she taunts. 'Come and get me'"

Women's oppression in the work force is evident in Winkler. "Winkler's largest employer is the garment factory...The employer, Ralph Smith, has no illusions. 'The women are working because they need the money, otherwise they wouldn't be working'...All the women have to meet certain qualifications: 'I'm lookin' for a girl who needs money. I don't want women with kids under 6 and they can't be more than 20 lbs. overweight'...The working women spell each other off: one works while another looks after her children for a small babysitting fee and in a year or two they switch around. The baby-sitting industry is so entrenched that an attempt to start a church-sponsored day care centre collapsed for lack of children. Wages for office help and store clerks are so low that it pays women to quit before they reach the level of taxable income. So a job in Winkler, rather than providing one woman with a decent income, provides two or three with pin money."

Robertson also gives us brief glimpses of the women on the prairie and their usually submissive roles. But how true is this really? ("I never want to see another pickle recipe!", screams a Winkler woman who has since fled to Winnipeg." And in Miami, "Couldn't we get together and do something, something that wasn't tied up with the church?")

More and more women are becoming active in the National Farmers Union (NFU) which has a membership of 26,000. More and more women on the farms are beginning to complain about their lack of property rights and are pushing for law reform. One need not be born in places like Calgary and Regina to be part of the women's movement. We are everywhere.

Pat Leslie





APRIL 1991

## RUBYFRUIT JUNGLE: A BOOK REVIEW

"Ruby fruit jungle?"

"Yeah, women are thick and rich and full of hidden treasures and besides that, they taste good."

That's Molly Bolt talking, and that's where the title originates. *Rubyfruit Jungle* is about what it's like growing up hanging on to one's integrity. It is the struggle of a woman to realize all that is within her, though the sexist society she lives in would prevent her from realizing the pride and intellect of her own strength, and from forging and creating her life according to her own needs and talents, her individuality. As a woman she must battle against sexism, as a lesbian woman she must fight against a prejudiced and bigoted heterosexual majority that dares to define and and judge, reward and punish human beings according to whom they choose to love.

Molly is 'different' because she resists, resists with a passion and a clear logic that makes compromise unthinkable. She is armed with an unshakeable sense of self that refuses to knuckle under no matter how great the pressure, how great the pain.

Her early childhood episodes are full of that rare unself-conscious and spontaneous irreverence of the child who has not allowed herself to be destroyed or warped or silenced by the hostile world around her. Here is an example in a conversation with her friend Leroy, who is Molly's antithesis; the difference has started to show. To Leroy's announcement that he wants to buy a motorcycle, Molly says:

"Me too, and I'll paint mine candy apple red."

"You can't have one. Girls can't have motorcycles."

"Fuck you, Leroy. I'll buy an army tank and if I want to and run over anyone who tells me I can't have it...How come you're all of a sudden so interested in my being a lady?"

"I dunno. I like you the way you are, but then I get confused. If you're doing what you please, out there riding around on motorcycles, then what am I supposed to do? I mean how do I know how to act if you act the same way?"

"What goddamn difference does it make to you what I do? You do what you want and I do what I want."

But it is more than the struggle, more than the pain, the hard knocks, and it is this addition that makes *Rubyfruit Jungle* such a rich and moving book. It is



about the beauty and wit and strength of woman. It is about the joy of being a woman and the joy of loving women.

In this patriarchal society we are deluged by male points of view, male values, male-created imagery, male stereotypes and male fiction. Surrounded and bombarded by all things male, a woman internalizes them and comes to view her own life, her own self and her own body from a male point of view. She is different, she is strange, she is even abnormal, for the normal is male. And hence, even among women, there is a feeling of distance from, distaste or even repugnance for, all things female, particularly the female sex organs.

As I read *Rubyfruit Jungle*, a strange feeling sparked by the very first sentence. 'No one remembers her beginning.' (Italics mine) Hey, that's me they're talking about! Oh come, you say, surely you've come across it before with the spate of women's writings coming out of the movement. Not all that much, particularly in fiction, and rarely without a certain quality of defensiveness to it. And not enough, nowhere near enough for me, to be so accustomed to it that I can come across it without registering a little thump of joy. Then I realized I was reading a story about a girl-child, then a woman, who liked herself, and liked herself with certainty, energy and wit. And goddamn it, what was more, she liked and loved other women with certainty, energy and wit. Never to this degree have I encountered it in fiction--true, glorious, direct and loving appreciation of women. Rubyfruit jungle--who, me?

I was ecstatic over that wonderful scene where Molly, Molly's lover who works with her as a waitress, smashes a banana split over the head of a customer who thinks she is there for the fondling, kicks him and drags him to the top of the stairs and down into the arms of the manager who is on his way up, then lands a kick in the manager's gut and sends him flying. It is this natural and total acceptance of woman in all her reality that makes marvellous scenes like this one possible.

The book is not without its flaws. The tone takes off tight and fast, sending us plummeting from rollicking laughter to sudden pain, and its ending is mature and bittersweet. However, in some of the central parts, the Brown style becomes bogged down. She seems to lose track of her vision in sections as she goes into detailed accounts of events as they followed one another without making them significant for us, without putting them together, crystallizing them through her art. They beg for more penetrating glances beneath the surface. There were moments when I found myself feeling she was glossing over the pain, treating it too lightly. I didn't want pathos, and mercifully she avoids self-pity, but wasn't it edging too much towards the other extreme, of becoming comic at the expense of depth? I also wanted her to grapple more seriously with some of the other levels of consciousness that were surely within her experience, to let down on the toughness, here and there and let us see Molly wrestling with the devils, her own, as well as those on the outside.

But thankfully there are few disappointments and generally this book is a gem, solid, honest, moving and very funny.

Helen Notzl

available at  
Amazon Workshop  
12 Kensington  
Ave.

rita mae brown



# Lesbian Conf. (FNS)

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On January 24th, 25th, and 26th more than two hundred women from Canada and the United States gathered in Montreal for the national lesbian conference. This conference is held yearly in order to bring gay women together to discuss mutual issues and to identify with the directions that gay women are taking in the community-at-large.

Seminars were held on such topics as 'coming out', 'on the farm', 'dyke separatism', 'multiple relationships', 'self-defense', and 'a search for national direction'. At times the seminars bogged down when women from Amerika carried on discussions of politics in relationship to the ongoing government and society—little realizing that there is quite a difference between Canada and Amerika in these areas. For instance, Amerika's system of 'checks and balances' differs quite radically from Canada's 'representative' parliamentary system. Amerika's larger size further complicates the ease in which different political groups and social strata can take action to change their environment.

Evident at the conference was the fact that not all lesbians are radical lesbians, monogamous or into stereotyped role situations. The diversity of women at the conference, especially in personal politics, was a positive point instead of a seemingly obvious negative one. During the discussion of 'multiple relationships' women shared their experiences in both

multiple and monogamous relationships. It seemed rather evident that while some women had trouble maintaining one relationship others had the same problems, magnified, maintaining two or more. However, the joy and anguish inherent in relating to other people was something that all the women present shared. Some women had doubts about the success of multiple relationships just as others had doubts about the viability of monogamous relationships. These doubts and feelings did not seem to stop the women from sharing their experiences and feelings on the topic. At one point, after a woman had told the story of how hard it was for her to cope with the emotions for another woman that her lover was sleeping with, one woman quipped in, "Well, I was the 'other' woman ...", and went on to discuss her perspective of an affair.

Perhaps the most lively discussion next to the one on 'multiple relationships' was 'dyke separatism'. Disagreements arose on what forms the separatism could take place. For instance, there is the question of whether people have to be physically separate in order to be separatist, or whether a combination of political/spiritual separatism in an ongoing society such as ours is also 'separatism'. Questions arose on the reality of separatism (whether it is really possible or if it could survive without being threatened by the macro-cosmic society). The women that came to the workshop and

presented their pro-separatist views certainly sparked a great deal of thought in the other women present.

The 'national direction' workshop covered many areas. Topics of discussion ranged from the situation of many women's places to the Feminist News Service. The formation of a national lesbian alliance is necessary and hopefully something along these lines will arise.

The conference peaked at the Saturday night dance when the New New Haven's Women's Liberation Rock Band performed. For most women it was the first time that they had seen such a band. Women, as a whole, have very little of their own culture so that the emergence of a female culture often causes initial shock and celebration in most women. The Saturday celebrations left many women dazed and exhausted at such a show of solidarity and spirit, so much so that the Sunday events preceded at a snails pace in comparison.

When the Conference ended on Sunday it was not so much an ending as it was a beginning of a new movement - the movement of women supporting women in both thought and spirit. Hopefully, this will grow to embrace all women. For now, however, it exists in us.

pat lesie



## mother-led union

Women in Metro's Mother Led Union, an organization of women raising their children themselves, are demanding more money for their work—raising the workers of the next generation. They are probably the first women in Ontario to bargain collectively about wages for mothers' labor—the housework that has always supposedly been done for love.

Most MLU members are employees of the provincial government, but their paycheques are called Family "Benefits"—favours dispensed by a generous surrogate husband. (Some MLU members work at jobs outside the home, and some are on temporary General Welfare Assistance, but most are collecting Family Benefits through the Ministry of Community and Social Services. These regular monthly payments are cut off as soon as the mother's last child leaves school.)

The government doesn't encourage Family Benefits mothers to think of themselves as workers. The Bureaucracy, the general public, and even many recipients generally characterize FBA mothers as welfare bums, lazy do nothings, unproductive mem-

bers of society who should be grateful for government largesse.

The image of the Family Benefits mother hasn't always been so tarnished. When Ontario's Mothers' Allowance legislation was first passed in 1920, shortly after women got the vote, the recipient mother was called "an employee of the state" and "a guardian of future citizens".

There was a catch, of course. The government at that time considered very few women fit to fulfill this sacred trust. The legislation at first provided only for heedless and moral widows or wives of completely incapacitated husbands with two children at home under the age of fourteen. The Mothers' Allowance recipient, moreover, had to be a "fit and proper person to have care and custody of her children".

As the legislation was changed to cover more and more single mothers, the Mothers' Allowance recipient gradually evolved from a guardian of public morals into a parasite of the body politic. At this point, just about all sole support mothers are eligible for the allowance, but they are always made to

feel that they are eligible mainly because they are worthless.

Right from the start, it was clear that the government would consider mothers state employees only when they weren't needed by private industry. Bureaucrats in the Mothers' Allowance program have always assumed that they had the power to cut off the allowance if they thought a woman could work at a second job outside the home and still manage to care for her children. There were reports that some recipients were suspended during the war, when industry needed women's labor.

The government can still cut off FBA recipients if they are "unwilling to accept suitable employment and, in the opinion of the Director, suitable employment is available."

The government is unlikely to exercise this power now, during a period of high unemployment. But if, in the future, private enterprise needs our society's reserve of cheap labor, the province may well decide that motherhood rates no wages at all.



# STIGMA: relating to the HANDICAPPED

(This is a continuation of an article on the handicapped published in Vol. 3 #2, T.O.W.)

Dr. Young of the Ontario Crippled Children's Society suggests that parents are often over-protective, and do not allow their handicapped children to take on responsibility such as doing chores or choosing their own clothes. Because of their lack of contact with able-bodied people or opportunities to establish ongoing relationships with other handicapped people, they are socially immature. Even in a school situation where there may be other children, the lack of locomotion and ability to carry out activities independently causes the handicapped child to relate more with adults than with his peer group.

20 In an institution, children are not given the same motivation to make independent decisions, and experimental preferences. In the adult institution, there is the same lack of independence in order to promote efficiency. The residents are told when to go to bed, when to get up. In Participation House there is the additional difficulty in that many of the residents are also mentally retarded. (Nearly 25% of cerebral palsy victims are retarded.)

Thus some of the residents are more capable of handling responsibility than others, yet it is difficult to give privileges to one and not the other.

Institutions such as Belwoods and Participation House are becoming more tolerant of the idea of couples getting married. Participation House, unlike Belwoods, an older institution, is able to accommodate a married couple. For two handicapped people, the idea of marriage raises many questions. Should they live on their own, or in an institution? Who is more capable of doing the cooking? Will they live on Disability Pension, or can one find and keep work? Housecleaning, shopping, laundry are all problems in terms of who is more physically able in each task. What will they do in case one of them is ill?

One couple knew each other for seven years before they decided to marry. The woman sat awake at night trying to figure out how she would carry boiling water, prepare vegetables, put things on the stove, etc. The woman is severely handicapped, with very little hand co-ordination. The greatest difficulty was carrying boiling water, for neither she nor her husband had enough hand coordination to do this safely. They eventually solved the problem by buying an electric coffee urn and an electric pot.

It seems a trend on the part of the disabled to want to marry an able-bodied person, although some view this as a hopeless achievement. For a handicapped to marry a non-handicapped person is viewed as an accomplishment, as a breaking away from a segregated status into "normal" society.

Evine Goffman's book *Stigma* best illustrates the attitude of the nonhandicapped towards the disabled, which is one of shock and repugnancy. The disabled is regarded as something less than human. There is something missing.

In our society, we have always placed great emphasis on physical beauty, sophistication, self-control and poise. The non-handicapped experiences a sense of shock and inadequacy on meeting a handicapped person for the first time. The most dramatic experience of this was when I took a friend to the Crippled Children's Center to work as a volunteer in the symbols communications department. Although I had told her about the class, she was totally shocked by children who are not able to speak. Her job as a volunteer was to talk to the children and get them to talk to her, using a special symbol board. Her immediate reaction was to run from the situation.

When confronted with each other, the non-handicapped and the handicapped don't know how to react towards each other. Should the disability be ignored, or should it be discussed openly? Non-handicapped people often have questions which they keep in check. Disabled people often wish to ignore their handicap, and embarrassing situations arise when they suddenly can't ignore it. As a result, there is a degree of artificiality and over-politeness when the handicapped and the able confront each other.

In Western society, great emphasis is placed on beauty and independence, ability to work and make one's way in the world. The handicapped cannot always measure up to these criteria, or at least it is taken for granted that they cannot. Thus the handicapped are often considered a burden to society, and have the status of children. In this capacity as children, they are not expected to take on responsibility and further education. Because of their disability, they are often considered to have no ability.

A friend of mine who has to use crutches was thoroughly and adequately trained to be a chartered accountant. He was not hired because he is handicapped, without any attempt made to find out whether he is competent for

the job. Another handicapped friend was complimented for being more intelligent than the other handicapped people with whom she lived because, unlike them, she does not have a speech defect.

Goffman points out that the able-bodied will also be considered inferior because of associating with an "inferior" or disabled person. A handicapped person remarked that she knew of a therapist who married a paraplegic. The therapist was not invited out as often as she used to be because she was married to a handicapped person.

Somehow the general public does not seem to realize that the handicapped have the same emotional and sexual needs as anyone else. Most people simply don't see the connection between sexuality and handicapped people. The handicapped are viewed as "Freaks" or as children who need to be cared for, rather than as persons who have the same needs and drives as other persons.

I personally recall one incident of going to an exhibition with a friend, who met a number of women he knew. My mother remarked that it was a shame that such a handsome fellow was with a handicapped girl rather than with one of those other girls. Did my friend feel, as my mother did, that I am inferior to those other women? Certainly I do not deny that the stigma is there. Handicapped people are jeered at, made fun of, or treated with kid gloves. Goffman argues that the handicapped are only artificially accepted in any social gathering.

Marilyn Collins

*T.O.W. will continue the dialogue with the handicapped, hopefully with input from organizations who deal in groups to attack social oppression and stigma.*

## Ontario to pay conference bill

The Ontario Government will foot the bill for a two-day conference on housing and services for the handicapped to be held May 22 and 23 at York University, Rene Brunelle, Minister of Community and Social Services, announced yesterday.

The ministries of Community and Social Services and Housing will co-operate with the Ontario Federation for Physically Handicapped in planning the conference.

Two hundred delegates, 60 per cent of them handicapped, will be chosen from throughout the province. Douglas Seaton, director of Belmont House in Toronto and chairman of the conference, said the other 40 per cent will be social agency directors.



# the NFB's STUDIO "D"

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It was last summer, and I was working on *The Other Woman*. Pat told me of a movie screening at #1 Lombard, the National Film Board's Toronto Building; would I like to come. The films were Kathleen Shannon's *Working Mothers* series (reviewed in T.O.W. August issue).

As films are an important part of "our" culture, they can be just as alienating as that culture in so many areas is. Most films are made by men about topics chosen by men and as men perceive these subjects. There have been women film makers but they are a small minority. I was interested, then, when I heard news of a proposed NFB women's unit. Pat and I were talking with Paulette Kerr (Promotion Co-ordinator, Toronto NFB office), whom we had gotten together with after the screening to discuss the films. (The distribution of these *Working Mothers* films is set up in such a way as to gather feedback from the viewers.) We talked about these films, and about women film makers in general and in the NFB, and Paulette told us about the proposed unit. To have a stronger women's voice (and eye) in our excellent Film Board was an exciting prospect for me.

In August I received word of the official announcement of the new unit. It was christened Studio D (English Production) and its new head was to be Kathleen Shannon. Its priorities were to be "the development of a program of films to be produced and carried out largely by women; and a concurrent training program" (from Robert Verral's, Head of English production Montreal, announcement memo Aug. 1974).

In October I went to Montreal to interview Kathleen. I was anxious to find out about the herstory of Studio D and about how it would function.

## HERSTORY

In the spring of 1974 a series of some ten open meetings were called for women in Montreal English-Production. The purpose: to decide on the form and priorities for a commonly desired women's production unit.

Though all were dissatisfied with the present male-directed structure of the NFB and saw a need for films to be made from women's cultural perspective, women who came to these meetings came with two somewhat distinct solutions. The one group saw the unit as a definitive "women's" unit. And as such, including only women. The other group viewed this proposal as corruptible. As possibly creating a self-justifying ghetto in which women entering the NFB would automatically be streamed, without the option of being placed in other more preferred units. They were also concerned that the unit could possibly be turned into a film counterpart of the "Women's Pages" --being assigned "Women's issues" automatically and solely.

So a compromise was reached. The unit would not be a definitive "women's unit". It would be headed by a woman and the crew would be comprised predominantly of women. Women attached to Studio D would still have the mobility of working with other crews on other projects; women entering the NFB would not necessarily be attached to this unit.

This open-ended arrangement allows the crew of Studio D to work in the atmosphere that is common to the work structures women create: one of supportiveness and collectivity as opposed to the competitive, hierarchical structures that men create. At the same time, they may work with another crew while attached to Studio D. Or they may become a part of some other department.

During the spring Kathleen approached the NFB with the proposal. She requested special funding so that the new unit would not have to compete with other units for the existing production budget. The project was approved.

## STRUCTURE

Initially the unit will not consist of a permanent crew, but rather will have a permanent core group of executive producer (Kathleen Shannon), technical producer, production coordinator, and secretary. Those involved in other aspects of coordination and administration will be hired on contract while those hired for specific productions will work for the duration of their projects.

Studio D will remain flexible around job definitions in order that the working structure remain responsive to the creative needs of those who work in the unit; rather than be modelled on the rigid and stifling structures of other work situations. In this way Studio D will independently evolve alternative work structures as precedents for the rest of the NFB. And women will be able to share their skills by teaching each other.

## TRAINING PROGRAM

The training program will include learning to handle sound equipment and cameras, basic training in film and sound processing and editing, apprenticeship with other NFB crews in actual productions, and the produc-

tion of training films. There will also be an "advanced" program for women already involved in film production who wish to learn additional skills.

Six women will be accepted into the first training course. Already there are many more applicants than this. The criteria Kathleen has evolved in choosing applicants is as follows: demonstrated interest and aptitude; specific proposals; a collective attitude; refugees (women subject to additional -- to sexist-- discriminatory circumstances: national, cultural, racial, etc.); something to offer (program ideas, skills enthusiasm, energy, etc.) that are needed. Good luck Kathleen. Hard decisions await.

As of July 23, 1974, there was only one woman working in the sound department and one woman working as a first assistant for the English Camera Department. Women are relatively new to these otherwise all male departments. The NFB was created in 1939 and, in its entire history, there have been some 12 women involved in production while the number of men has been almost too numerous to mention. The 73/74 catalogue lists 263 male directors and producers -- and 25 women of the same.

In the NFB as in all other industries job areas are sextyped. Through the training program Kathleen envisions women at last being able to enter these hitherto "male" job areas. Through the training of more and more women, she foresees the day when a personnel hiring policy of inverse discrimination would be justifiable; that is, that women exclusively be hired into "male" job areas, until such time as these departments truly represent Canadian and Quebecois women. Conversely, she feels that men must be hired for those jobs that previously only women were (eg., "script-girls", negative cutters).

## PROPOSED PROGRAMMING

Studio D will probably follow the production/distribution format which was used in the *Working Mothers* films. This means that the production crew will often do follow-up distribution work, working closely with the distribution staff in order to direct the films especially to those who will most benefit by them (eg., the people the content concerns; any social agencies/government bodies concerned) and to receive feedback in order to evaluate the effectiveness of the films.

The list of proposed films I have seen runs the gamut of issues concerning Canadian women today. Films of our herstory, films about immigrant women, about "working" women, about kids from different cultural/economic/geographical backgrounds, about unions. Some documentary, some animated; some short, some long. It's an extensive list and I'm looking forward to seeing the finished films.

★ ★ ★

Elaine



# THE CASE OF JOANN LITTLE

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Name: Joann Little  
Age: 20  
Residence: Washington (Beaufort  
County) North Carolina  
Race: Black  
Sex: Female

Joann Little is the oldest of nine children. Her educational career was prematurely ended when she left high school in the twelfth grade due to medical and economic reasons. After high school, Joann held various jobs as a waitress, garment factory worker and sheet rock finisher.

In June of 1974, Joann was convicted of breaking, entering and larceny, and was given a seven to ten year sentence. Instead of being sent to the North Carolina Correctional Center for Women in Raleigh, North Carolina, after her conviction and while awaiting her appeal, Joann was confined to the women's cell block of Beaufort County Jail for approximately three months. Ironically, her appeal has recently been dismissed because of the failure of a record or brief to be filed by the attorney representing her on the breaking, entering and larceny charges.

During the majority of the three months Joann was the only woman confined in the cell block. All jailors in the Beaufort County Jail are white males. The facilities in the jail were not uncommon to the majority of American jails. Joann described the jail as "filthy". She said she was allowed only one clean change of linen in the 81 days she was confined. According to Joann, there was no privacy in the jail. She said: "On occasion, I hung sheets up on the bars to protect my right to some privacy... I was told 'You aren't supposed to have but one sheet.'"

On August 27, 1974, a jailor, Clarence Alligood was found dead in the cell assigned to Joann. He was apparently stabbed a number of times with an icepick.

Alligood had apparently entered the cell to rape Joann. His shoes were in the corridor, he entered stockinged feet carrying an icepick kept in the desk drawer by the jailors. The autopsy report showed that "Alligood was naked from the waist down... The left arm was under the body and clutching his pants ...Extending from the penis to his thigh was a stream of seminal fluid ...The urethral fluid was loaded with spermatazoa".

The story is given out of course that she seduced Alligood then killed him. Little fled from the jail and was pursued by Beaufort County authorities for a week. During this time she wanted to turn herself in, but was afraid. Jerry Paul, one of her attorneys, was contacted. On September 3, 1974, Joann surrendered to the State Bureau of Investigation in Raleigh, North Carolina. Ms. Little stated: "The only thing I have to say is I ran in self-defense...If I had stayed in Beaufort County, the authorities there wouldn't have let me tell what really happened."

Ms. Little has been indicted for first degree murder. She is now being held in the North Carolina Correctional Center for Women in "safe-keeping"-- maximum security. Her activities are necessarily limited. On Sept. 30, 1974 a bond was set for Joann in the amount of \$100,000. Since Joann is an indigent, the public is asked to come forward and help raise this bond.

If you are able to offer financial assistance in the way of cash or property to help meet this bond, please contact: Jerry Paul, Karen B. Galloway, 202 Rigsbee Ave., Durham, N. Carolina, (919) 688-4361; or THE JOANN LITTLE FUND, P.O. Box 1003, Durham, North Carolina.

*This material was received from the Feminist Alliance Against Rape and the DC coalition to support Inez Garcia.*



## Equality? in Portugal

Although the Western World has taken strides in equality for women, the present state of women in Portugal is somewhat catastrophic or behind the times.

The woman's place is still in the kitchen, taking care of children, or working in the fields. The women in Portugal are still male dominated. In fact, some women were shot to death, when they dared to stand up for their rights and demand equality.

Since the Portuguese Army's takeover or parliament on April 25th, 1974, there have been a few changes which could prove to be the key to a successful democracy in Portugal. There are a few women leaders in Lisboa, giving speeches and trying to make women aware of their rights and also of political matters. They are trying to free the women of their slavery and male-dominated past; a past which measures in centuries. There being more women in Portugal than men could prove to be a force in a free election which was promised for next year.

However, "it is still difficult to surmise the certainty of a future for the Portuguese woman, for so many years of "male superiority" is still with them.

Annabella Gibson



# WOMEN OF VIETNAM

## a book review



23

**READ THIS BOOK!** It is a must for anyone interested in how women can achieve liberation. It deals with the herstory of women in Viet Nam from the earliest written records to the present. Women in Viet Nam have suffered 7000 years of oppression. Only recently have they gained significant power and equality. Their story is very important to all of us who are struggling to achieve the same goals. It is not a comforting story since the achievement of progress in Viet Nam was attained only through a gruesome, devastating war and a complete revolution of the feudalistic thinking of pre-war Viet Nam. It is hard to conceive of the same far-reaching revolution occurring in North America. Yet, it appears that only through a complete overhaul of western attitudes will we ever be able to match the successes of Vietnamese women.

It is a long hard struggle towards liberation. It is often discouraging, seemingly hopeless. That is why it is so important to read and realize that a society does exist on this planet which is consciously practicing equality between the sexes.

Equality and respect for women is written into the new North Vietnamese laws. The Democratic Republic of Viet Nam (DRV-Ho Chi Minh was its first President) can only operate freely north of the 17th parallel. South of this line, the U.S. forces continue to control the people of Viet Nam. Under the dictatorship of "President Thieu", this area, now referred to as South Viet Nam, suffers from critical food shortages, corruption of government, imprisonment in concentration camps and many other forms of imperialist oppression. (It is so surprising to read

about what is actually happening in Viet Nam. It is totally opposed to what one hears through the mass news media. From television and newspaper reports we get the impression that South Viet Nam is liberated and exists under a democracy while North Viet Nam operates under a communist dictatorship which must be stamped out, bombed out, burned out. The true story makes one furious. Right now the U.S. nuclear warship "Enterprise" sits outside of North Vietnamese waters, and President Thieu speaks of recapturing land which has "fallen to the communists"-i.e. the people!)

Freedom for women in North Viet Nam means a lot of hard work. The damage of the war is so far-reaching that everyone in the DRV is very busy rebuilding homes, schools, hospitals, as well as catching up on education which was put aside when the U.S. was bombing the country. This rebuilding involves the organizational efforts of thousands of women.

All through Vietnamese herstory women were overworked, sold as concubines, oppressed by polygamous husbands, assaulted by vicious landlords. All through Vietnamese herstory women have hated their oppression and have secretly moved to destroy it. A few women became notable as leaders of the people. For instance, the Trung sisters led a people's army of 80,000 which succeeded in driving the Chinese out of Viet Nam in

40 A.D. During the recent Vietnamese war, many women became notable in their efforts to drive out the Americans. Many thousands more endured incredible suffering through rape and murder by American soldiers. Women learned rapidly to defend themselves and to fight against their aggressors. Because of their tactical knowledge and contributions during the war, they are indispensable in the new North Vietnamese society. That society has no place for the sexist attitudes that prevailed before the war when husbands could marry as many wives as they wanted to do their farming and give them pleasure. Men in North Viet Nam have learned that women are strong and vital to the country's survival. The laws reflect this attitude and violators are repressed.

Details of the war and the suffering of Vietnamese women at the hands of the Lt. Calley's of the American Army are very disturbing. The achievements of these women in spite of such odds are inspiring. There is much here to learn from, much that we can apply to our own struggles, much that we must insist upon to free ourselves from the structures which impose oppression.

Linda Laur

*Women of Viet Nam* by Arlene Eisen Bergman was published by Peoples Press, 1974 and is available at the Women's Bookstore, 12 Kensington Ave.



Cont. p.7

their power, then other sectors of the working class will join with us because we have some strength to offer them. At some point men will see that it is in their interest to come out of the factories on strike to support our demands for community daycare because they to want to spend time with their children, and by joining together power of women we are building the power of the entire working class in order to fight together against the way capital organizes our lives and for the power to decide for ourselves.

*Does Wages for Housework include women in the third world?*

Wages for housework is an international perspective which looks at the exploitation of women not only in the advanced countries but also in the third world. Because you can't really see what is happening in one place without looking at the whole. Capital plans our exploitation in a concerted way on an international scale and that's how we must plan our struggles. In the past, the feminist movement has mistakenly raised demands which did not take into account all women and as a result played into the hands of the State which wants to use even our struggles to keep us divided. The birth control and abortion issues are a case in point: women in the third world are having birth control forced on them because capital wants the number of workers who are going to make a struggle against "development" cut down. When the movement here said we want free birth control and abortion on demand third world women were right to wonder why we were making demands that could be used against them. Also the Black and third world population

in the U.S. We demanded abortion when they are facing genocidal sterilization policies in their communities. The demands which any section of women raise, in any part of the world, must be within the framework of a broader political perspective which is based on the fact that capital exploits us all in different ways. If they say to some of us that we should have children and we demand abortion, and to others of us that we mustn't have them and we refuse their birth control. The only way to further our interests on an international scale is to demand the choices they want to deny us. We all want the right to have children whenever and with whomever we wish, and the right to not have any at all. The more power we have to decide for ourselves the less power capital has over us to subject our sexuality and our lives to its development. Building our power internationally is the only way we can subvert their plans to exploit each one of us differently and use the struggles that we make against one another. The Wages for Housework Collective is anxious to meet other women. For information on speaking engagements or literature, contact Judy at 537-7271 or Frances at 537-5148.

FIRST in a series of Political Discussions on Wages for Housework. 233A College St. 7.30 pm. Feb. 20th. Thursday. For more information, call Francis 537-5148.

Public meeting with Suzie Fleming and others from the Power of Women Collective from England. It will be on Wed., Feb. 26, 7.30 p.m. at Bathurst United Church. (Child care provided.) For further info, call Fran: 537-5148.

**This is page 24**

**serious satire**

*Note: The pronoun "she" in this article has been changed to "he" in order to protect the innocent.*

*Think about the difference it makes from WOMEN CAN ENJOY SNOWMOBILES by Stan Davies, Toronto Star staff writer.*

Men have a tendency to distrust the snowmobile. Once the engine is started it vibrates as though it were alive. Touch a control and it leaps off like a frightened deer.

Despite men's liberation, men really are not like women. They have no great desire to subdue this buzzing, obstreperous little monster. And it's been the same throughout the ages. The first horse riders, car drivers, skiers, airplane pilots certainly were not men, but many of them do all these things now.

And with some encouragement, men will like snowmobiling.

So here are some tried and true suggestions for every woman who wants her man to enjoy snowmobiling as much as she does. It might even make him think the whole thing was his idea.

Take it very easy the first time you are out with your gentleman. Suppress all desire to show off the speed of your machine. Never get into a situation where you have to demonstrate your great skill in overcoming the difficult or even the impossible.

Go to great lengths to give the impression that there is no difficulty, no hazard.

Make the initial trip quite short, and if possible take him to a place where the winter wonderland is at its best. It's good anywhere right after a snowfall. Be gentle. Find a quiet spot where one, or two, can commune with nature.

Let him get his fill of the winter scene and be the first to suggest moving on. Arrange and plan the trip so that you can eventually get to a very smooth area.

Then comes the moment of truth - ask him to drive.

If the terrain is smooth and the engine is working well, it's

*"I work in a hotel. I am pretty well the only young woman in the kitchen and a lot of people get into fights with each other and in a lot of ways I do tension management. I have these qualities because I am expected to have them as a woman."*

Women are the only part of the working class that starts on-the-job training immediately. From the time we are born it just goes on all the years we are alive. They keep telling us who we are, how we should look, how we should relate to people, and so on. We are constantly catering to everyone else, having to pick up the slack, and we are trained to do it as a reflex. It isn't natural. It's something that has been programmed into us because they need it. Maybe we can't just refuse to do it all over night, but we want the money for it - that way we can build our power to destroy it all together.

We have to start looking at all the "hidden" ways that women do work: Femininity is work. Miscarriages are work accidents. Frigidity is absenteeism. Rape is forced labour. By demanding a wage, we begin to look at the things that happen to us as women in a different way - we see them as capitalist work and we see our struggles as part of the struggle of the entire working class to destroy capitalist society.

#### THE LOCKHORNS



*"Loretta was offered a good job last week, but believe me no wife of mine is going to work."*

very likely that he will subconsciously assume control and handling of the machine. Once his natural father instincts take over and he wants to look after it, you can relax. Your problem is over.

But one very important thing. Never take a boy snowmobiling unless he is dressed warmly. No man is good company if he's cold, and it's possible to get very cold when snowmobiling.

The problem of man's relation to the machine is a perpetual one.

COMMENT: That was a pretty fair example of our oppression as women, whatever our class. Can we really let ourselves be patronized in this way? It is hard being a woman today but can we continue to allow Stan Davies and others like him to perpetuate their male ego fantasies at our expense? You see, it has been an entirely male trip to further pollute our environment with fumes and noise. It is not up to us, as women, whether we can relate to machines such as snowmobiles but to come together to save ourselves from our mental and emotional environment as well.



# GUATEMALA EXPERIMENT

## WOMEN GUINEA PIGS

Doctors in Denver, Colorado and in Guatemala have pulled off an experiment to produce cheap and easy-to-use sterilization kits for the third world. Paraformaldehyde is injected into the womb to create inflammation of the fallopian tubes and eventual sterility. According to the doctors, "blockage of the fallopian tubes by an inflammatory process is one of the most common causes of sterility"; thus they contend that their discovery of paraformaldehyde as an inflammatory agent to be introduced into the tubes is "an ideal form of sterilization".

Drs. Charles Dafoe and Harold Thompson at the University of Colorado began experimenting with rabbits and monkeys in Denver. One monkey died of chronic tuberculosis two weeks after being injected with .06 mm. of paraformaldehyde. After monkeys in Denver, they turned to humans in San Juan de Dios Hospital in Guatemala City, a hospital for poor and working class women. One woman suffered "moderate bronchial spasm" after being injected in her veins rather than her tubes.

The Population Council on Park Ave., N.Y., which originally granted the experiment \$13,392, has now granted another \$80,000 to the project, which is intended to be used "en masse" in Guatemala.

(Reprinted from *LAWG LETTER*,  
Latin American Working Group,  
Vol. 11, No. 5, Oct.-Nov. '74.)

## sarah badheart bull

The dismissal of charges for Wounded Knee defendants has not meant an end to judicial oppression. Sarah Badheart Bull was one of 3 people sentenced in 1973 for her participation in a demonstration protesting the fact that charges had been dismissed against the (white) murderer of her 21-year-old son even though several (Indian) witnesses existed. Sarah is presently serving her 3 year sentence in the maximum security wing of a mental hospital in Yankton, S.D. As an aftermath of her brutal arrest, the crowd of 200 Indians present burned the Custer Chamber of Commerce to the ground. Supporters of Sarah Badheart Bull say that racism and sexism are the reasons the flagrant injustice of her incarceration is overlooked while the more well-known male American Indian Movement leaders have been released.

# Cancer drug

(FNS)—Recent studies conducted by scientists in the United States, Italy and Bulgaria have shown that the drug Metronidazol (Flagyl), used in the treatment of trichomonas vaginitis, causes cancer, gene mutations and an increase in certain harmful bacteria.

A petition has been sent in to the FDA regarding a published study in the United States which showed the drug caused cancer in mice but the FDA tabled it. Since the petition was sent in new scientific evidence has appeared to support the fact that Metronidazol should not

To the present, a Betadine douche is the only alternative.

(Reprinted from the *Chevron*, Kitchener-Waterloo.

be used in non-life-threatening diseases.

Flagyl was discovered to cure trichomonas vaginitis by the G.D. Searle Co. who holds the patent on the drug. Slightly modified forms of the drug have been found to cure trichomonas also but they are not as effective as Flagyl. As it stands, Flagyl is the only effective drug existing that is used extensively for the treatment of Trichomonas Vaginitis.

Metronidazol, in oral use, is absorbed into the bloodstream and is partially metabolized in the body and excreted in the blood, saliva and in milk (at a low concentration). The studies done on the effects of this drug found that it caused gene mutations in salmonella bacteria, a doubling in the mutation rate in Klebsiella pneumoniae bacteria, an increase

in the rate of e-coli bacteria Citrobacter freundii and birth defects with study animals used in the tests. It was also found that test animals experienced an increase in the incidence of breast tumors, lung cancer and malignant lymphomas.

When this drug was tested (before it was released on the market) the tests concentrated on the effects that the drug had on the cardiovascular, respiratory or autonomic nervous systems of dogs, rats and mice. Evidently some areas where possible adverse effects could have taken place were not studied.

For more information on this drug contact the Health Research Group, 2,000 P. Street, N.W., Washington DC. Unfortunately, at this time no information is available from Canadian sources.

## montreal gay bars 25

The gay bar scene has for some time been regarded as a male dominated, exploitative, and anti-gay area, in which the women again come up with the short end of the stick. Note the lack of woman owned and operated bars which answer to the needs of our sisters.

In Montreal there are only two women's bars, one managed by a woman, the other "Madame Arthurs" owned and operated by two men, with a policy that could best be described as anti-woman.

Tired of prickish remarks like "we don't like women," and macho feats of strength such as breaking the arm of a woman who protested the treatment she was receiving, twenty Montreal dykes collectively stood up one november night and proclaimed our disgust with the rip-off treatment we have been getting.

Our angry cry was met with physical violence from the owner and the police, who in all their manly ways were confused and frightened by these women who stood up against them.

For three nights we demonstrated before the bar, with ever "vigilant" peace enforcing agents standing by, waiting for any way they could disrupt the unity of these "uppity-women".

From what they remembered of other demonstrations, they presumed that separating, the leader from the group would dissolve the protesters. Unfortunately they forgot that this tactic only works with male organized uprisings. So when they picked up one woman for "refusing to circulate" they did not expect to find forty dykes at the police station and myself demanding to be arrested with my sister. Of course they arrested me and decided to teach us a lesson by treating us like master criminals. But their power backfired on them when during the trial they confused our identities and charges were subsequently dismissed.

The energy and support of our sisters did not stagnate into a single issue, but blossomed to organize a collective to find the expectations that women had of a bar and lay the ground work that would see the opening of a cooperative club by and for women.



## NEW ALEXANDRIA LIBRARY FOR LESBIANWOMEN

The New Alexandria Library for Lesbianwomen opened July 12, 1974 in Chicago. The library takes its name from the Great Library in Alexandria, Egypt which was destroyed by the Christians in the fifth century. According to some scholars nearly all the knowledge which originally came out of the Matriarchal Period was lost with that destruction. The NALLW is attempting to preserve some of our woman-knowledge.

There are many services rendered by the library: nearly 200 books for borrowing, pamphlets, periodicals, exhibits and reference services. These resources are intended to make readily available the knowledge, ideas and information which will help Lesbianwomen grow strong and independent and to create a greater understanding of our herstory and culture.

The library is freely accessible to all women. For more information or to give your support write to:

New Alexandria Library for  
Lesbianwomen  
c/o Lesbian Feminist Center  
3523 N. Halstead  
Chicago, Ill. 60657



# spreading across the land

\*\* NEWSLETTER AVAILABLE

WOMEN'S CENTRE \*\*  
P.O. Box 6072  
St. John's, Nfld.

THE WOMEN'S CENTRE \*\*  
P.O. Box 5052  
Armdale, Nova Scotia

Hilary Prince  
Women's Info. & Referral Centre  
27 Wellington Row  
St. John, N.B.

NEW WOMAN CENTRE \*\*  
1210 Greene Avenue  
Westmount, Quebec  
514-931-3807

LA CENTRE DES FEMMES  
4319 St. Denis  
Montreal, Quebec  
514-288-4325

WOMEN'S INFO. & REFERRAL CENTRE \*\*  
3595 Et. Urbain  
Montreal, Quebec  
514-842-4781

WOMEN'S RESOURCE CENTRE  
P.O. Box 1162, 35 Priory St.  
Guelph, Ontario  
823-5450

WOMEN'S CENTRE \*\*  
346 1/2 Princess Street  
Kingston, Ontario  
542-5226

WOMEN'S PLACE \*\*  
25 Dupont Street  
Kitchener-Waterloo, Ontario

WOMEN'S RESOURCE CENTRE \*\*  
322 Queens Avenue  
London, Ontario  
519-432-8693

WOMEN'S CENTRE  
581 O'Connor  
Ottawa, Ontario

NORTHERN WOMAN'S CENTRE \*\*  
P.O. Box 314, Stn. F. or  
Fort William YMCA, 2nd Floor  
132 N. Archibald Street  
Thunder Bay, Ontario  
623-3107

WOMEN'S PLACE  
262 Rubidge Street  
Peterborough, Ontario

AMAZON WORKSHOP  
12 Kensington Avenue  
Toronto, Ontario  
862-0414/5

WOMEN'S INFORMATION CENTRE \*\*  
165 Spadina Avenue  
Toronto, Ontario  
363-8021

CENTRO FEMMINILE  
75 Stanley Road  
Downsview, Ontario  
745-6363

WOMEN'S WORKSHOP  
York University  
Room 148, Behavioural Science Bldg.  
Tues and Wed. 12-4pm.  
4700 Keele Street  
Downsview, Ontario

WOMEN'S RESOURCE CENTRE  
56 Queen St., Box 310  
St. Catharines, Ontario

Women's Centre  
261 Christina St. N.  
Sarnia, Ontario  
337-9642

THE WOMEN'S CENTRE  
c/o YWCA  
476 Peel Street  
Woodstock, Ontario

THE WOMAN'S PLACE \*\*  
327 Ouellette  
Windsor, Ontario

A WOMAN'S PLACE \*\*  
143 Walnut Street  
Winnipeg, Manitoba  
204-786-4581

Women's Info. Centre  
148 - 11th St.  
Brandon, Manitoba  
727-5014

WOMEN'S CENTRE  
Students Union Bldg.  
University of Regina  
Regina, Sask.

U.S.S.U. WOMEN'S DIRECTORATE  
University of Saskatchewan  
Saskatoon, Sask.

WOMEN'S CENTRE \*\*  
124A 2nd Avenue North  
Saskatoon, Sask.  
306-242-5830

WOMEN'S PLACE \*\*  
9917 - 116 St.  
Edmonton, Alberta

WOMEN'S PROGRAMME CENTRE  
Room 276  
Students Union Building  
University of Alberta  
Edmonton, Alberta

WOMEN'S CENTRE  
9904 100 Street  
Grand Prairie, Alberta

WOMEN'S CENTRE  
YWCA

320 5th Avenue  
Calgary, Alberta

WOMEN'S PLACE \*\*  
605 10th St. South  
Lethbridge, Alberta

WOMEN'S CENTRE AND BOOKSTORE  
804 Richards Street  
Vancouver, B.C.  
684-0523

WOMEN'S CENTRE  
P.O. Box 521  
Nelson, B.C.

WOMEN'S CENTRE  
2961 Jackman Road  
Aldergrove, B.C.  
856-4204

NORTH SHORE WOMEN'S CENTRE  
c/o CAPILANO COLLEGE  
2055 Purcell Way  
North Vancouver, B.C.

KOOTENAY WOMEN'S CENTRE  
Selkirk College  
Box 1200  
Castlegar, B.C.

WOMEN'S CENTRE  
4051 - 4th Ave.  
Whitehorse, Y.T.

WOMEN'S CENTRE  
552 Pandora Avenue  
Victoria, B.C.

## WOMEN'S PERIODICALS

PRIDE AND PREJUDICE  
1386 Henry Street  
Halifax, Nova Scotia

A WOMAN'S NEWSLETTER  
Box 1816  
Charlottetown, P.E.I.

LONG TIME COMING  
Gay Woman's Paper  
Box 161, Stn. E.  
Montreal, Quebec  
\$5 per year  
\$7 for institutions

FEMINIST COMMUNICATION  
COLLECTIVE  
P.O. Box 1238, Place D'Armes  
Montreal, Quebec  
\$4 per year  
\$5 for institutions

TIGHTWIRE  
(Women's Penitentiary  
Newspaper)  
Box 515  
Kingston, Ontario  
\$2 per year

THE NATIVE SISTERHOOD  
P.O. Box 515  
Kingston, Ontario

STATUS OF WOMEN NEWS  
121 Avenue Road  
Toronto, Ontario 922-3246  
\$3 per year

THE OTHER WOMAN  
P.O. Box 928, Stn. Q  
Toronto, Ontario  
\$3 per year

CLEARING HOUSE FOR  
FEMINIST MEDIA  
P.O. Box 207  
Ancaster, Ontario

THE WITCH AND THE CHAMELEON  
2 Paisley Avenue South, Apt. 6  
Hamilton, Ontario  
\$3 per year  
(Feminist Sci-Fi)

VIRAGO  
P.O. Box 1162  
Guelph, Ontario

EMERGENCY LIBRARIAN!  
c/o Barbara Clubb  
32 -351 River Avenue  
Winnipeg, Manitoba

BRANCHING OUT  
Box 4098  
Edmonton, Alberta

PEDESTAL  
804 Richards St.  
Vancouver, B.C.  
\$3 per year

IMAGES  
Box 1200  
Castlegar, B.C.

PRIORITIES  
c/o 2803 Wall St.  
Vancouver 6, B.C.  
\$2 per year

## LESBIAN CONTACTS OR GROUPS

HALIFAX GAY ALLIANCE  
FOR EQUALITY

#207, 1585 Barrington St  
Halifax, Nova Scotia  
7pm - 10pm Thurs-Sat.

MONTREAL GAY WOMEN  
3664 Ste. Famille  
Montreal, Quebec  
843-6431 or  
Gay Line: 843-8849

OTTAWA WOMEN'S CENTRE  
Lesbian Drop-In  
Fri. 8pm

COMMUNITY HOMOPHILE ASSN  
OF TORONTO

201 Church Street  
Toronto, Ontario  
Thurs. 8pm (862-1544)

WATERLOO WOMEN'S PLACE  
Lesbian Drop-In  
Sat. 8pm.

WINNIPEG WOMEN'S PLACE  
Lesbian Resource Centre  
786-4581

## LESBIAN-FEMINIST COLLECTIVE

10130 118 St.  
Edmonton, Alberta  
488-6348

SASKATOON GAY COMMUNITY  
CENTRE  
124A 2nd Ave. N.  
Saskatoon, Sask.

VANCOUVER WOMEN'S CENTRE  
Lesbian Drop-In  
Mon. 8pm

"It's all in the way you look at things"





# ads

## UP's cafe

Yes, the cafe is still in motion and the controversy over its name has been solved. After talking with a lot of the voters in the great democratic selection of UPPITY WOMEN, we were faced with mammoth dissatisfaction. The main criticism was "uppity compared to what? other women?? men??" A lot of the people who voted for UPPITY WOMEN confessed to voting in opposition to PATIENCE AND SARA'S CAFE. You know, like the citizen who believes in the socialist candidate but won't vote for her/him because they fear the conservative will get in. The result? - they vote liberal.

Consequently, we have talked about it and decided that we wanted a name with no great literary value, no his/herstoric significance, and of no particular political persuasion. This left us with something plain that would be of meaning to any woman. We tossed round plain women's names: Mabel's, Jane's, Mary Lou's and ended up with someone everyone knows of and very few could take exception with. Are you ready?? The name of the cafe is CLEMENTYNE'S. It will NOT be changed again. This is it!

We are nearing a thrill packed grand opening. We are about to sign a lease on an old house at Jarvis and Carlton and are gathering our forces for a massive, and we do mean massive work week. It's one of those lovely old houses with 12 foot ceilings that are held up by ornate carvings. It has 2 large-large rooms on the first floor that are joined together with an archway. The kitchen is conveniently behind them and there's lots of light everywhere for plants to thrive on. The basement has been finished and is perfect for a regulation size pool table. That's the good news.

Now for the bad. The house's former tenants were male students at Ryerson. Their favourite colours were orange, hot pink and black. Their housekeeping must have been atrocious because the condition of the place leaves a lot to be desired. The landlord has offered to pay for all the cleaning and painting and fixing supplies if we can supply the womanpower. So, how about?? If you have some time, any time, call: 921-6517 and we'll gladly fit you into the work schedule.

We need: a freezer, a good refrigerator, and stove, glasses that match, and dishes that look alike, big pots and pans, and of course silverware.

We need: you and your ideas and your energy and your recipes and some of your time.

## OFFICE SPACE

There are 7 rooms on the top 2 floors that are ideal for offices. If your group would like an office cheap...and would like to be near a good place to have lunch...this is it.

CLEMENTYNE'S will, hopefully, be open by the middle of March. It will be a restaurant in the daytime, have lots of exciting events in the evenings (poetry, theatre, music, discussions) and be licensed one night on the week-ends for starters. CLEMENTYNE'S...the place we've always wanted to go.

WOMEN'S PHOTOGRAPHY COOP (formerly Baldwin Street Gallery) is holding classes in basic, intermediate and advanced photography for women at the YMCA. Classes will start every time there is a list of 8 people. \$32 for 10 weeks includes chemicals. For more information, call: 923-1047.

## REDLIGHT THEATRE

Redlight Theatre, Canada's only professional women's theatre, is celebrating International Women's Year with a NATIONAL tour of WHAT GLORIOUS TIMES THEY HAD, about Nellie McClung and the suffragists.

In January, they were in Halifax, Wolfville, Antigonish, Sydney, Charlottetown and St. Johns.

They'll travel to Winnipeg, Brandon, Regina, Saskatoon, Edmonton, Calgary, Victoria and Vancouver. It's the West in June!

Redlight Theatre  
24 Ryerson Avenue, Tor.  
(416) 368-9094

## CANADIAN EDUCATIONAL WOMEN'S PRESS

Stone Soup - 32 pp.

written by Carol Pasternak and Allen Sutterfield.

\$3.00 paper

\$6.25 cloth

An old French stone soup folk tale for the 8 to 10 year old, it was originally written for Kids Can Press in 1973 and the Women's Press has republished it with a new set of illustrations.

Women's Press places a strong emphasis on the importance of books for children that present realistic alternatives to traditional stereotypes in children's literature. They feel it important that children read books about their own experience, culture, class and lifestyle, and the Women's Press has a continuing commitment to making this kind of reading material available on a wider scale.

For further information about this and other publications contact: Penny Goldsmith (416) 962-3904.

Stone Soup is on sale at the Toronto Women's Bookstore.

## growing room 27

Room of One's Own is a feminist journal of literature and criticism. It will be a quarterly of short fiction, poetry, plays, literary essays and criticism, written by Canadian women.

The projected publication date for Room of One's Own is March, 1975. It will be published by the Growing Room Collective, a group of women who are concerned with the problems of beginning women writers and with the development of feminist literature and criticism.

"Culture" as we know it is Male Culture and if women's stories are to be properly told, new forms of expression and format are needed.

As women work at developing these forms, they need access to publication in order to share their ideas and build their own sense of competence. To this end, the Growing Room Collective is publishing a literary journal which will serve as a forum for women experimenting in the written expression of feminist perspectives.

The first issue is planned for March 1975, so the first thing we need is manuscripts... If you write or know someone who does, please think about sending us some material. We hope eventually to be able to pay reasonable rates for material published but for the present we can only promise token payments.

And, of course, we need money! We are trying to keep the price down, but publishing is expensive. Any and all donations will be most gratefully received.

Subscriptions are \$5.00 for one year (4 issues), and single copies are \$1.50. Outside Canada, subs. are \$6.00 per year and \$1.75 per issue. The Institutional rate is \$8.00 per year. Bulk rates are available at request.

All contributions and support is welcome. Contact:

The Growing Room Collective  
#9-2520 Prince Albert St.  
Vancouver, B.C. V5T 3X1

WOMEN'S SELF-DEFENSE GYM (862-0414, 12 Kensington) starts the next 8-week course on March 10th. Demonstration at 2pm, March 8th.

TORONTO WOMEN'S BOOKSTORE has a mail order catalogue for 25¢. It also has books, records, buttons, posters, et al. Drop in and have a look!

## FEMINIST COMMUNICATION NETWORK

Decided at its first meeting to have an ongoing newsletter listing women's groups in Toronto on a regular updated basis. We decided to make use of the existing newsletter of the Women's Information Centre which presently reaches 1500 women. So send in news about your activities to W.I.C., 165 Spadina.

We also decided to have meetings every 4th Wednesday of the month at 6pm. The next meeting will be held at OISE, Feb. 26th.